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UNITED BIBLE SOCIETIES

BULLETIN

THIRD QUARTER - 1957

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TWO YEARS AGO, while the matter of "U.B.S. consciousness" was being discussed at a meeting of the Standing Committee, the remark was made that only a few of the Bible Society staff and committee members who had enjoyed the fellowship of the Haywards Heath meeting in 1946 and played a decisive part in the foundation of the U.B.S., were still active in Bible Society circles. A new generation, it was stated, was carrying forward Bible Society concerns. Would it not be desirable, it was suggested, to offer a fresh opportunity to staff and committee members, particularly those of the "multi-departmental" Societies, to come together for an informal discussion on Bible Society affairs? The U.B.S. machinery offers repeated occasions for inter-Bible Society meetings; but attendance is limited to a few. The whole cause of Bible Society activity all over the world, and of co-operation within the U.B.S., would be enhanced, it was felt, if the benefits of such contacts and exchanges could be shared by a greater number of those in positions of responsibility for the work of the "larger" Societies.

Thus the idea of a "consultation" was born. It was given form when the Netherlands Bible Society kindly invited the Societies traditionally engaged in collaboration (long before the U.B.S. existed) to send a delegation of staff and committee members to an informal meeting in the spring of 1957. Unfortunately, the bulb season was over when the visitors arrived. But the quality and warmth of the N.B.S. reception more than made up for that slight disappointment, and indeed created the right climate in which every one can now hope that increased understanding and co-operation may open out among the Bible Societies.

The following pages, giving extracts from some of the papers presented and from the discussions should bring to the readers of the BULLETIN a reflection of the moments spent together in Holland and convey to them, it is hoped, something of the sense of urgency and the vision which gripped all those attending the meeting. They should be read in the perspective of the two first articles published in the last issue of the BULLETIN, the content of which was indeed in the minds of many of those who gathered in Holland. But more important even: these extracts and glimpses will, it is hoped, help those who could not enjoy the privilege of coming to Amsterdam, to share in this renewed vision and consciousness of the vital necessity of working along lines of consultation, co-ordination, co-operation and creative thinking, if the Bible Societies are to fulfil their task and service in this world.

Of the other articles contained in this issue, we would draw attention to that of Dr. Taylor on some aspects of fund-raising methods used by the American Bible Society. In a previous issue of the BULLETIN (No. 27, pp.96-100) the same writer described the considerable support contributed to the A.B.S. annual budget by the churches. The present article gives us more insight into the whole "ways and means" policy of that Society. Somebody pointed out once, in another connection, that "Americans are also human beings". It might be well, perhaps, if our non-American readers would bear this slogan in mind as they read Dr. Taylor's article and not simply dismiss as 'American' the various approaches and methods indicated. Much of the kind of background on which alone such methods may prove successful exists in other areas of the world and thus might provide a good opportunity for other Bible Societies to test, for their own benefit, methods of fund-raising similar to those referred to in this article. We expect to issue a third article by Dr. Taylor at a later date, in which further aspects of A.B.S. methods will be discussed.

O. B.

The Framework

Bible Society Staff and Committee Members meet in Holland

J. M. Roe

FROM THE PRESENT writer's schooldays there emerges the recollection of an unorthodox laboratory experiment which consisted in the pouring of a little of every available chemical into a single mixture. In the course of the experiment a violent reaction was always anticipated and the possibility of an explosion was not ruled out. Generally, however, the reaction—although apparent enough—was confined to that of a considerable degree of effervescence and the production of certain changes in colour and consistency.

The gatherings which took place in Holland from the 23rd to 27th May, 1957, bear certain resemblances to such an experiment. They were attended by just such an assortment of elements, since a number of the committee and board members mingled with staff representatives of the American, British, German, Indian, Norwegian and Scottish Bible Societies, who were guests of their Dutch colleagues throughout the four-day period. Speaking of these gatherings at a dinner of welcome, Monsieur Olivier Béguin, General Secretary of the UNITED BIBLE SOCIETIES, expressed uncertainty as to the correct designation of what could not be categorized as the product either of the individual Bible Societies concerned, nor of the UNITED BIBLE SOCIETIES. Doubt having been expressed as to whether the assembled guests in fact composed a Conference at all, the delegates were even ready to question whether their presence in Amsterdam was fact or fiction!

The reality of Dutch courtesy and hospitality, combined with the renewal of old and the emergence of new acquaintances, soon resolved all hesitation and the very diverse company rapidly settled into a fellowship which proved a ferment of progressive and realistic views. The programme of addresses was evidently designed to ensure that the deliberations should be neither remotely academic nor incoherent and vague. The word "pattern" recurred as a title, and perhaps "the search for a pattern" summarizes most succinctly the trends which the Conference developed.

Opening the formal sessions, Dr. W. Huender, from his long experience in the Dutch Foreign Service, spoke of "The Pattern of our Modern World". To some of us his emphasis on a developing pattern of international co-operation came as something of a surprise, conditioned as we are to the prominence of failures overshadowing the unobtrusive successes. Emphasis however was laid upon the cost of this achievement, and that such cost involved the limitation of sovereign authority and power.

In a stimulating discussion, presided over by Lord Luke of Pavenham, the nature and problems of international co-operation were further elaborated, and applied in a stringent fashion to the possibilities of Bible Society work.

Later the same day, Mr. Ivor Crouch, Honorary Treasurer of the British and Foreign Bible Society, analyzed the 150 years' history of Bible Society

work in a manner which demonstrated the remarkable degree of collaboration already achieved, a degree which, as he pointed out, would have astonished the founders of this work. A note of urgency was added on the following day by the addresses of Mr. P. Mahanty, General Secretary of the Bible Society of India and Ceylon, and Mr. L. B. Greaves of Edinburgh House, speaking respectively of the new challenge offered by the emergent peoples of India and Ghana.

This promising ferment was allowed to subside for a while during the course of a delightful bus journey from Amsterdam, through the well-wooded countryside around Amersfoort, to the quaint village of Sparkenberg and on to Zeist, where the remainder of our time was spent as residents of the student centre at Woudschoten. There, Baron van Tuyll, Secretary of the Netherlands Bible Society, set out for us some of the possible implications of these new world patterns in the necessity of new patterns of Bible Society co-operation. Emphasis was given to his comments in discussion and illustration during the following day's display of colour slides showing Bible Society work in South America, with a commentary by Dr. N. J. Cockburn. On the same evening the pattern of thought emerging from the Conference was summed up by Mr. Arnold Clark, Chairman of the Committee of the B.F.B.S. It is perhaps most significant that it was indeed a pattern of thought which emerged, a pattern which involved the determination to bring increased effectiveness into our co-operation and consultation, but which did not enumerate any steps by which this was to be implemented. A climate of opinion had, however, been created, favourable to more understanding and perhaps more sacrificial collaboration, and there can be no doubt that our thinking in these matters was influenced by the two Bible studies and the sermon given by the Rev. E. H. Robertson, as the introduction to our gatherings each day.

The Conference terminated—as was intended—without the issue of any conclusions or recommendations. Yet its members left with a curiously strong sense of satisfaction, and the impression that something far greater had been achieved than the fulfilment of an agenda or the promulgation of a report. It is the writer's conclusion that its influence will be traceable in the new patterns which will emerge from the deliberations of Bible Society committees, boards and councils throughout the world in the coming months.

Our Modern World

W. Huender

I AM SURE you will not be surprised to hear that my acceptance to speak to you on a subject bearing the title "The Pattern of our Modern World"—and nothing less than that—was given after a certain amount of hesitation; hesitation mixed with pleasure. Hesitation, because you know as well as I do, that a speech bound to a time-limit on a subject as wide as the one we are dealing with now, does not allow of much more than a mention of general lines, some salient points and new tendencies. Pleasure, since a relatively short speech on a subject of this kind cannot deal with too many concrete details or give long enumerations of graphs, statistics or other technicalities. It gives the speaker freedom of speech and liberty to choose what he himself considers the most important.

Fences down

Had my speech to be given in Turkey instead of in Amsterdam, my approach would have been quite different. I would then—like every Turk in a similar position—have started to recite one of the stories of Nasraheddin Hodja, the mythological Mohammedan priest who is said to have lived in the village of Aksehir, and who, even in our days, is the one and only source for every wisecrack, fable or fairy tale for all Turks at home and abroad. I would have chosen something out of a booklet, published in the United States, entitled: "Once the Hodja . . . .", comparable to our fairy tales, starting with "Once upon a time . . . ."

And I would have found the story telling us that the Hodja, in choosing his own burial place in the Mohammedan graveyard of Aksehir, which had to be fenced all around, had his own prepared with one grilled gate at the side of the entrance and no fence at all at the three others; the grilled gate standing there all by itself on an open meadow.

Has this anything to do with the subject to-day? My answer would certainly be an affirmative one: Hodja, long before others, tried to make it clear that fences were there to disappear. Hodja, had he been able to witness the developments of recent decades, would have seen that this vision has gradually grown into a more and more generally accepted view. Do we not see that in the realms of economic, social, political and religious life, fences are done away with more and more? Does this not lead, on the one hand, towards re-grouping and, on the other hand, to closer co-operation in a new form? There is no doubt in my mind that we can see this development every day and everywhere, if only we are willing to look carefully. The world may appear at first sight to remain just as full of struggle, conflict and even battle, as before, but on balance it is seen that even through these struggles, conflicts and battles, the common factor of co-operation is growing gradually, regularly and positively. This is not, to my mind, a loose phrase.

Pattern of development in co-operation

In the political field the whole of the United Nations organisation is an example of co-operation; it may be that here again in day to day affairs the general tendency is sometimes heavily clouded by controversies, but did not a Charter of the Rights of Man originate from the U.N.; does not the World Health Organisation, in the domain of public health, exemplify a form of co-operation that until recently could not even have been imagined? Are not new forms of collaboration created in such bodies as the Food and Agricultural Organisation, where willingness to co-operate on behalf of the world's basic needs predominates above the controversies that naturally arise?

UNESCO is another example of this spirit where, in the cultural and scientific fields, conflicting views are brought together as world affairs.

This trend continues also in regional groups, where areas in different parts of the world are coming together in an approach to their common aims. Both Asia and Africa, as well as South America, are current examples of this trend. Even in the Middle East, however controversial this may seem, recent developments have brought into being forms of collaboration which, in a political sense, were quite impossible two years ago. In Europe the same tendency

prevails. Are not a Western Union, a Nato—an alliance which is not exclusively a military one—a Council for Europe, sufficient proof of this? Benelux—how could this be left out in Holland?—is a typical example of far-reaching, inter-state collaboration, the first in western Europe, though certainly not the first in the world. In economics, in commerce and shipping, in what is called a "common market", and in several other forms of collaboration, we find this same tendency again.

It is not possible, in this exposé, to enter into further details of modern forms of collaboration, but although it is incomplete in itself, it would show a serious lack of insight if some of the developments in the realm of collaboration in religious life were not mentioned too. I feel I should like to leave it to more competent speakers than myself to deal with this side of the problem in detail, but without mentioning the work of collaboration carried on within the framework of the World Council of Churches, ecumenical activities, the help given to refugees through the Division of Inter-Church Aid and Service to Refugees and the Commission of the Churches on International Affairs, a most important part of the pattern of the modern world would have been left out.

And that should not be so. It should not be forgotten that missionary and Bible Societies have not only been actively contributing to the modern trend of collaboration, but also that their forms of co-operation are on the whole older than most of the others I have mentioned above. Missionary work and the activities of the Bible Societies can be seen as forerunners of widespread modern collaboration. They have acted as a kind of "spearhead" in this field, because they had something to give. Their gift consisted of what they felt to be the highest in life and their collaboration found expression in their willingness to take what they possessed to those whom they knew to be deprived of it.

The two aspects of co-operation

It would be too idealistic a point of view to think that all this co-operation, which is one of the most important new features of the modern world, came into being only because men felt it should be so. It would be much too simple a view of the development, especially for a diplomat to hold! He, above all, should know that in the pattern of the modern world a group of factors have worked together, leading up to what is seen to-day. "We have to be thankful to Stalin and his harsh policy for bringing us together to build a Nato", one of our former Foreign Ministers is quoted to have said. In this statement the nail was hit right on the head. The dire necessity of western collaboration was born out of the exigencies of the day and defence against communism. But it is not only in a Nato that this basis for closer working together is found; neither is it the case in Europe only.

Mention could be made of a whole group of pacts, agreements, co-operation and the like, which originated in a common aim *against* something. But—and in the pattern of the modern world I should like very much to stress this point—collaboration *against* something always implies, at the same time, co-operation on behalf of or *pro* something else. And it would be underrating the constructive importance of collaboration against something—be it communism, what is called "colonialism", or even "imperialism"—if it were to be forgotten that collaboration even against certain specific interests or tendencies, or even against our own interests, is positive in that it brings together the collaborators. For they have to give up something in order to arrive at their co-operation.

Authority versus responsibility

When the Americans promised independence to the Philippines, one school of thought used the following slogan: "No responsibility without authority". A balance was held between specific responsibility on one side of the scale, and specific authority on the other. If one has to have, so they said, less specific responsibility, then one can agree to less specific authority; if one has no responsibility at all, one can agree to a total loss of authority. Here—and this I consider to be another very important point in modern trends of the pattern of the world—is propagated the very idea which does NOT form the basis of modern co-operation. Collaborators have to give up—and do give up—some of their authority every time they decide to work together for a common aim. They cannot have their cake and eat it too. But even less can they give up part of their specific authority and yet, at the same time—be it through mental reservations or material factors—try to keep this authority alive as if nothing had happened. In so doing they hamper the results and good effects of modern collaboration. And it is particularly this aspect of the new trend—which is still seen far too often—that sometimes makes people conclude that it might perhaps be better not to collaborate at all.

It should be understood that it is not the specific responsibility that keeps the balance on the scale, but the general responsibility for a common good—and in its broadest sense for the world and mankind—which replaces the old specific responsibility I mentioned in connection with the Philippines. This important new trend of the modern world should be seen, understood and—last but not least—acted upon.

New and old nations

Finally—and here one could remember Hodja's story—this development has been accentuated in recent years by the attainment of independence by many peoples in the world who wished to handle their own affairs. And why should they not do so? It is the logical outcome of their new state of independence and, once this is understood, we are led to the acceptance of these facts. It should not be forgotten in this meeting that this growing independence in its turn, has influenced the revival of the religions of these newly-independent countries. This applies to Islam, Buddhism and even Shintoism. It seems to me that one has to face up to all this. It means, as I have said, the *regression of authority* together with the *sharing of a burden of responsibility*, not specific but general responsibility, borne together by new and old partners through the closest possible co-operation.

This, I think, must be felt as a challenging responsibility. It asks for the acceptance of new trends; it asks for the giving up of former authority and it asks for understanding of the younger peoples, who want to deal with their own affairs. But it will bring results and good results. The way to achieve such results will not, of course, be easy: it will be full of setbacks, stumbling blocks and disillusionment. But they, too, form a part of the pattern of the modern world. And surely it will be a most attractive prospect for the Bible Societies to share in this challenging, common responsibility in the fulfilment of a new task: the enormous task of bringing the Word of God to the younger nations of the world in a new way—the way of giving up former authority and letting the new nations look after their own affairs, assisting them whenever such assistance is requested.

A complex but indispensable procedure

Finally, I hope you will allow me to make two more observations connected with the practical application of these new trends in the pattern of the modern world.

In the first place, I should like to remind you that—in common with other newspaper readers in the world—you will have noticed that your Prime Minister, your Foreign Minister and several other members of your country's cabinet, have lately been travelling to an extent that has never been surpassed. You may have asked yourself whether there were any particular reasons for these enormous travelling programmes, and I should like you to remember that this is a normal feature of the new practice in international collaboration. It is felt that the new level of co-operation asks for much deeper personal contacts, since the old method of imposing regulations has been replaced more and more by a new system, which brings forth practically no results without personal exchange of views. The decisions taken on this new basis are not so much "orders" or "instructions", as they were before; they are more and more the final results of common consideration. This line of approach demands more time—very often almost too much time—and more energy, but it seems to me to be an unavoidable consequence of the new trend.

In the second and last place, the new approach demands much more thorough planning, not only since generally speaking we have to deal with at least two equal partners, but also since most of the projects to be carried out have to be prepared from the point of view of both sides concerned, after previous consultation—or even, in some cases, after previous agreement has been reached with third and even fourth or fifth parties.

Both features have great disadvantages, but the result of their application will often be more solid and lasting and will always be more acceptable than former methods, since they possess the character of agreements reached after the exchange of views between equals.

The Challenge of Opportunities in Emergent Nations

P. Mahanty

IT IS ESTIMATED THAT in 1954 the total distribution for the whole of Asia was about 4 million copies of Scripture for a population of about 1,451 millions—which means one copy for every 363 persons. In the United Kingdom, the U.S.A. and the Netherlands, about 10 million copies of the Scripture were distributed during the same period among a population of about 228 millions—that is, one copy for about every 23 persons.

This disparity becomes more significant if the immensity of Asia and its desperate need are examined. According to the latest estimates published in the United Nations Demographic Yearbook for 1955, the population of the world in 1954 was 2,652 millions and of Asia alone (excluding the U.S.S.R.) 1,451 millions. That is to say, considerably more than half the population of the world lives in Asia.

This great region, with its vast millions, is on the march, impelled by strong forces, and in some areas racing to make up for lost time. There is new life stirring in these countries. Visitors see this new life in its tremendous outward manifestations, in gigantic projects in irrigation, in industry, development of communications, large-scale schemes for the improvement of public health, etc., etc. But they are hardly conscious of the great revolution in thought and life of the people, and of what is drawing them and where it is leading them.

Tremendous forces have been released by the new independence and nationalism, sweeping millions away from their familiar past. Many of these countries, after gaining their freedom, have adopted the democratic form of government. Democracy is a heavy structure and needs deep and strong foundations. Acceptance of democratic standards has brought in a social revolution, demands for social justice, a new sense of the dignity of the ordinary man, an economic upheaval, a transformation of the pattern of living and an increasingly accepted ethical outlook which maintains that inequalities of wealth and opportunity are incompatible with a philosophy whose basic belief is in the value of the individual.

All this has been a challenge to the ancient faiths to provide inner resources and power for the strain of everyday life. Religion is life and religions, in spite of their age-old traditions, are all being tried out. There is a movement for reform in several of the old religions. There is a renewed searching of their own scriptures to find a basis for the new social and economic changes that are taking place and for the new age, while nationalism is expressing itself in an emphatic affirmation of the validity of the national faiths which have been the basis of the national cultures.

There is a great revival of Buddhism, not only in S.E. Asia, but also in India, the birth-place of Buddha. An increasing number of Buddhist pilgrims have been visiting India. Leading personalities have participated in the recent Buddhist celebrations in Burma, Ceylon and India. Buddhism is rapidly becoming a missionary movement and missionaries are being trained to preach its message of peace. This is particularly relevant to Asia, since not infrequently people in the East say that Christianity has failed. In looking at recent history, they see that the last two world wars broke out in and were fought by Christian nations. On 14th October, 1956, in India there was a mass conversion to Buddhism on a large scale, which included Dr. Ambedkar, his wife and Mr. Niyogi, the Chairman of the Commission of Enquiry into the activities of Christian missionaries in Madhya Pradesh (India) and about 200,000 others. It is believed that Ceylon Buddhists are planning a Buddhist mission even to Europe.

There is a similar resurgence of Hinduism, as seen in the revival of several cults, in the large-scale publication of Hindu scriptures in popular form, in the interpretation of Hindu doctrines to find a basis for the new social and economic changes. There are many similar instances of revival in the old religions. Hinduism also is becoming a missionary movement. The work of Christian missions is undergoing close scrutiny and this is symptomatic of the various recent commissions in India that have reported on the activities of missionaries from abroad. The Niyogi Commission has reported on the enormous sums of foreign money coming into the country for mission work, on the

great increase of American missionaries and on mass conversions, and has recommended the withdrawal of the right of foreigners to propagate religion in India.

The resurgence of ancient religions, their growing missionary activity, the restriction on missionaries from overseas, the close scrutiny given to their activities, the pressure in general exerted by the overwhelming masses on the small Christian church in these countries, provide the reasons for urgent need of large-scale expansion of the distribution of the Word of God.

The Christian Church in Asia, on which this tremendous and growing pressure is being exerted, is exceedingly small in number. How very small will be evident from the fact that the non-Roman church in India, numbering only 6 million, is nevertheless the largest church in the whole of Asia, and larger than the non-Roman churches of Japan, Korea, Formosa, Philippines, Indonesia, Indo-China, Thailand, Malaya and Burma put together.

The population of Asia is growing at the rate of about 21 millions per year. The total distribution of Scriptures in Asia in the three years from 1953-1955 only equalled about half the increase in population in one year. The situation is urgent and calls for immediate planning for expansion of distribution of the Word of God. A study of the present scale of distribution in Asia, in relation to the needs and the rate of population increase in that area, reveals our present achievements to be merely scratching the surface.

The situation calls for the need of the whole world, of mankind, to be looked at as one whole, and the whole Bible Society movement with all its resources as one to meet that grave and urgent need. A survey of opportunities and needs is required in order that the united resources of the movement as a whole may be requisitioned according to priorities and a united move planned into areas of greatest opportunity where the doors are still open. The situation calls for strategic planning for the distribution of resources and personnel in key places.

The Challenge of Opportunities in Africa

L. B. Greaves

I AM IN A DIFFERENT POSITION from the previous speakers. They have all spoken from within the Bible Societies; I speak from outside. All I can do is to try to put before you the situation as I see it, and the consequent need of the churches, leaving you to judge if this brings some special challenge to you, or offers you some opportunity which you may feel you must grasp.

It would be futile to attempt to speak of Africa as a whole; it is too large and too diverse. When we think of emergent nations in Africa, the minds of most of us will turn immediately to Ghana; and indeed if we can grasp the challenge of Ghana I think it can teach us the main lessons we need to learn.

What are the prospects? How will it go with the Christian Church under the new regime? In the Gold Coast of the past the Christian churches were in a privileged position, encouraged by the Government, linked in the minds of the people with all the benefits of western civilisation. The whole educational system had a Christian bias. Christianity, it might be said, was the accepted religion of the people. Will it continue to be so? As the people begin to feel the weight of their new responsibilities, where will they turn for strength—to the power that Christianity offers? to the growing might of Islam? or to the Animism on which they relied in the past? It was significant that at the Independence celebrations there was, as a part of the official ceremony, a revival of the old cults, libations poured to the spirits of the ancestors. And this will not be an isolated instance. The High Priest of these ceremonies, himself an educated man, is seeking to make his office culturally popular and intellectually respectable. The government, of course, invited the Christian churches to play the predominant part and no doubt it will continue to give them recognition, inviting them to appoint representatives to sit on government committees, asking them to organise occasional religious functions, such as National Days of Prayer. But will it regard them, and prize them, as the leaven in the nation's life, its conscience, producing a Christian public opinion, sensitive to distinguish and strong to decide between right and wrong? Or will the government feed the people on political bread, and allow the Church only to spread on it a little religious butter?

The Bible is the people's daily bread; for their soul's health they must have it, in regular and adequate supply. That the demand is there is clear from what happens whenever the supply falls short; at once a black market is created. Traders wait outside the bookshops, send in children one by one to buy the few available copies at 4/6d., collect them from them and sell them again at 16/6d. The demand is such that a black market of this kind is an absolutely safe investment, and totally destructive of the Bible Societies' purpose to supply men and women with the Scriptures at a price they can afford.

And the effect is far worse even than this. You cannot cut off a man's daily bread and expect to resume the supply later as if nothing very serious had happened. The kind of substitutes he has been eating meanwhile are likely to have been harmful; and he may well have developed a taste for them that turns him from the true bread when once again he can get it.

That then is the first very simple thing I want to urge upon you: the imperative need for regular and adequate supplies. It would be impertinent of me to repeat to you facts that you know far better than I do. You know the details of the supplies that are going out. You know the difficulties, the practical organisational difficulties, that prevent you from doing all that you most ardently desire to do. Forgive me if I go astray through seeing only part of the picture, and that only from the other end. But I hear from those who are gravely troubled when the supplies they receive are short and irregular; in some cases where the books they so much need are long out of print. I was talking recently with some who were near to completing their manuscript of a complete revised Bible and had been shocked to learn that it must be two years or more before they could hope to receive the books for distribution. For them it was absolutely imperative to speed this up. They had heard of another version of the New Testament which one national Society could not produce in less than two years, but which had actually been provided from another

country in three months. And they found it hard to believe that if the work of all the Societies were fully co-ordinated, if their combined resources were deployed in the most effective manner, with no thought of any other consideration than that the need should be met with the least possibly delay, the work could not be completed in months rather than in years.

I do not know; it may be that this is just wishful thinking on their part. All I know is that the need is most desperately urgent, and that it would be tragic if any failure of creative imagination, and shameful if any pride or rivalries on our part, stood in the way of its being met.

The urgency of the need grows as more and more people are able to read. Literacy as yet is not very widespread; in the whole of Africa perhaps not more than 15 per cent. are literate, though one needs to remember that for every one who reads there are often four or five who listen, especially in the villages, where the majority still live. But the ability to read is growing, and growing most rapidly in the nations which are approaching or have achieved independence. All kinds of people, not only Christians trained in the churches, are reading more and more, and not only reading but buying—what? Very understandably they go as a rule for the bright, the attractive, the colourful. That means they do not go for the Bibles, in their full, black, clerical bindings; the somewhat sombre get-up, which does not bother us, because we know and love the Book, but which does not attract, and even repels, the new reader. Nor do they go as a rule for the Christian books, often so unattractive compared with the secular books. They go for magazines and newspapers, but not for the church or mission monthlies, usually miserably printed and terribly boring; they are in danger of becoming addicts of meretricious productions like "Drum".

What does that mean for the Bible Societies? One simple implication is that your productions should look attractive, as for instance the Gospels displayed here in modern, illustrated magazine form. A more difficult implication is that you should realize that your campaign is not self-contained; it is part of a much bigger operation; and it is important that you should take account of the other forces that are engaged.

What are these bodies? In the main they are the Christian Councils of Africa, their Literature Committees, and the government or semi-government, literature bureaux, such as those set up in East Africa, in Northern Rhodesia and Nyasaland, in Sierra Leone and in Nigeria. It cannot be too much stressed that the really effective bodies in the future will be those firmly grounded in Africa. So long as ardent nationalists can plausibly criticize the churches in their country as spiritual colonies of the West, all their message will be suspect; their plea that in Christ there is neither white nor black will be open to the charge that it is just a device of the white man for bolstering up his position in a land where he does not really belong. Only strong indigenous churches and councils can be proof against this suspicion. It is with them, and in particular with their literature committees, lamentably weak as so many of them still are, that the key to the future lies.

Is there anything the Bible Societies can do about this? I suppose the most obvious thing is that they should work closely together with these bodies in all technical matters, such as language and orthography. Is it possible that this joint planning might be carried even further, for instance into the choice

and employment of staff? In these days when men and money are both so short, one has a horror of duplication of effort and organisation. The literature work of the Christian Councils, in particular their production and distribution programmes, have surely much in common with the local activities of the Bible Societies. There were negotiations recently in Sierra Leone, for instance, for the combining of the work in one suitable person. Could the possibility of that kind of joint action be kept in mind? I can think of many areas—Tanganyika is an obvious example—where it could be very sound strategy indeed.

I am afraid I have been saying only the most elementary things. On you is laid primarily the responsibility for supplying the Bibles; and that must surely mean fixing your eyes simply on the needs and how best to meet them, subordinating all personal and national considerations to the efficiency that can be achieved through the pooling of planning and resources in this Conference. You yourselves have felt the need to get together in the organisation of the UNITED BIBLE SOCIETIES for the better carrying out of your common purpose. I would urge the need for an even wider co-operation; that all wasteful overlapping should be avoided in the whole great enterprise of Christian literature, and that you take thought to see how you can take your part in a great concerted drive to provide the peoples of Africa with Christian guidance for all aspects of their life through the written word.

The Response of the Bible Societies

F. L. S. F. van Tuyll van Serooskerken

IT IS ALWAYS AN HONOUR and a pleasure for representatives of the younger Bible Societies to consider and discuss with representatives of our mother Society, the B.F.B.S., the current difficulties and opportunities of Bible Society work all over the world.

It was the founders of the B.F.B.S. who realised from the very beginning that the task of Bible distribution was not to be confined to Wales or to England, nor even to the British Empire, but that its aim should be to serve the whole world.

It is never easy to tell, under such circumstances as those we are facing to-day, which is the key to use to unlock the door which leads us to the right path. The same holds good for a representative of the Bible Societies who has the task of speaking about the response of the Bible Societies in the world situation of to-day. It should further be said that it is not for me at this stage to provide solutions, but only to initiate discussion which might shed more light on the way we have to go.

At this time, with its great needs and increasing requests for Scriptures, the Bible Societies are facing many difficulties. Everywhere the phenomenon of increasing costs is apparent, affecting the fields both of production and distribution. This trend of increase in costs is resulting in a relative decline in the amount of funds available for investment. Along with this problem goes another, namely that of the relative decrease in income, in terms both of returns from sales and of gifts.

In this situation, the heavily pressed Bible Societies are in danger of concentrating more on the needs nearest at hand, and I think that if we are to preserve our missionary outlook—which was our heritage from the start—it is

essential for Bible Society work to devote its efforts once again most sincerely to meeting the great needs of the whole world, trying to increase efforts in spite of threatening deficits and to cope with the inequality of Bible distribution in fields where Bible Societies are the only distributors and where illiteracy is declining at an increasing rate, compared to that in our western world, where many more publishers and institutions are working alongside the Bible Societies.

Nevertheless, at this time it is not sufficient to say that every Bible Society should go its own way and work wherever it can; and that there is ample room for all and no need to cut across one another's fields of work. Relatively speaking, distances in this world have shrunk to such an extent that we seem to meet each other everywhere. Notwithstanding so many unmet needs, it must be admitted that there are some instances of duplication of work and that in other cases there is danger of such duplication in future. Duplication of work often causes wastage or at least tends to involve more resources in funds and personnel than is necessary.

Assessing needs and resources

In order to determine the response of the Bible Societies, we have to assess on the one hand available resources and, on the other hand, the existing needs. It is the fashion nowadays to talk about research and planning and I am sure we can overestimate the importance of it and over-do the amount of research and planning undertaken. But as far as I know, Bible Society work in the post-war years has been so hard-pressed that it has seemed impossible to spend much time and money for this purpose.

In this modern world I think we need to co-operate together more closely than we do at present in research work, and my Society would be most thankful to the forthcoming U.B.S. Council meeting in Brazil if provision could be made there for closer contact between Societies in such efforts and for the co-ordination of all our endeavours to evaluate the most urgent needs and the most challenging opportunities to-day.

The following are some of the questions to which I believe we need to provide answers in the near future:

(1) In which important languages (spoken by at least one million people) has the Bible not yet been translated either in part or in its entirety? Should translation work in these languages be promoted? The relative urgency and the order of priority in fulfilling our task in the field of translation will be influenced by the degree of openness of human relations and accessibility of territories. In case the Society at work in such a field regards the promotion of translation in that area as the responsibility of Church or Mission, by what means could the activity of such organisations be stimulated?

(2) Which languages (spoken by a smaller number of people) should be added to this list in the light of their growing strength or their strategic position?

(3) In which important languages is Bible revision urgent, on account of the bad quality of the existing version or because of the rapid changes in the languages used?

(4) In which important languages are Bible editions in usable versions available in adequate quantities, but not being circulated—e.g. stocks remaining on the shelves because of unfavourable political or religious conditions, or lack of organisation? In what way can such restrictions be reduced or eliminated?

(5) In which important languages are translations usable but supplies insufficient? How can production be stimulated in such cases by help from outside in financing, in sharing responsibility for production, pooling the ordering of paper, etc.?

(6) In what areas is local printing a means of stimulating Bible distribution, either because there is a nationalistic atmosphere in which local productions are more acceptable, or because it is a way of overcoming import difficulties?

(7) Where would Bible distribution greatly benefit from a closer contact with the national churches and in what way could the Bible Societies stimulate the training of colporteurs, the organisation of voluntary colportage through church members or the undertaking of special colportage campaigns?

(8) Where would a growing contact with the churches or missions have to be directed towards the promotion of the use of the Bible either in church or personal life? In what way and to what extent would the Bible Societies be able to stimulate this work?

By raising these questions I do not wish to imply that all the problems can be tackled at once. Nor do I mean to introduce in the work of the Bible Societies a note of pessimism and discouragement in the face of the overwhelming task with which the findings of such study and planning would confront us. But I am strongly convinced that in our time we should, with gratitude, employ modern methods of evaluating priorities in the field of Bible distribution, as elsewhere.

Our aim, surely, is the total fulfilment of our task and we pray for more support, but it does not exempt us from making the most effective use of our comparatively small resources. If data such as that mentioned above could be collected and worked out, at least for some parts of the world, in the not too distant future, it might be possible to organise a second consultation in a year or two's time in order to examine the results of the study and to advise the Societies about a possible (and that means at the same time a necessary) reorganisation of their work. This should not prevent us, in the meantime, from taking further steps towards closer co-operation. A re-examination of ourselves—so strongly advocated by Dr. Platt in his article in the last issue of the BULLETIN—if done in the right spirit, will not hinder the pursuit of our great aim, which is to fill the vacuum of the world to-day, to show the Light of the world to mankind.

Need to adapt organisation to new methods of work

I may return to this challenge later on, but for the moment I should like to direct your attention to one more organisational problem. It strikes me that in our U.B.S. co-operation we seem to employ ambivalent standards. On the one hand we speak of a division of the world into fields of responsibility, i.e. geographical fields. On the other hand, we speak of translational responsibilities, taking in that case the line of the entity of languages, which might be termed a functional field. Such a dual starting-point must inevitably cause difficulties or even friction at some stage in the organisation. It might therefore be necessary to start from a new premiss, giving a close examination to the means we use or could use for bringing effective world co-operation into being. A re-examination might also be desirable in relation to the existing forms of co-operation between Bible Societies. Such co-operation is extremely useful

and necessary, but unless the member Societies have confidence in one another, and unless strict economy is observed, the amount of expenditure of energy and funds is liable to be excessive. Such co-operation is meeting the need for decentralisation of our work, whether along the lines of national borders or languages. This does not mean that the standards for organisation need to be the same in every part of the world; they could be adapted to the given situation.

It is clear that any reorganisation, and especially decentralisation, involves initial costs. I think we have to face the problems of such an initial period. We would not wish to put the clock back in this period of national and international developments, even when the first indications of increased costs arise and cause impatience with us. It is our firm intention to initiate and stimulate the work of Bible distribution everywhere in the world, while at the same time being ready to acknowledge our own participation as being superfluous as soon as we have succeeded in arousing the interest of the local people sufficiently for them to take over the responsibility for this work.

International relations require more money and more time, certainly in the initial period, but it is an indispensable feature of decentralisation, which in the long run will prove the most effective and cheapest way. Here I would like to come back to our response in our world to-day, with the Bible Societies facing their greatest challenge in the need to fill the vacuum.

The United Bible Societies is one of these world organisations, brought into being in order to call people together for consultation and co-operation. Throughout the history of the U.B.S., consultation has never excluded co-operation. On the contrary. Maybe, despite ourselves, but confronted with the urgency and immensity of our common task, we have been forced to do things more and more together. However, we are all anxious to preserve our independence and our autonomy by setting up many safeguards. Again and again in meetings of our national boards there can be heard such statements as: a U.B.S. decision is not binding upon any member Society. unless this decision has been endorsed by that Society. But can we honestly maintain this attitude? Of course, in purely legal terms this is true, since the bye-laws of the U.B.S. show clearly that the only legal obligation of its member Societies is to pay a certain financial contribution annually. I mean this, however, in a much wider sense. I mean that the Bible Societies expect from each other an approach to the problem which requires—just as in ordinary human life—that they should put themselves in the background time and again. This is especially so since we know that we ourselves will not be able to fulfil the world's needs and therefore have to strive for new forms of organisation which will enable us to tackle our task in the way most effective for producing the results required. We therefore need effectiveness and unity: unity also in sacrificing part of our independence or autonomy in order to serve our common cause.

In this way we will more than ever be able to contribute to the promotion of the spreading of the Gospel all over the world. There are different ways and means for doing this. We ought to be a shining example of co-operation and sacrifice for our common aim and for the task, which binds us all together, following the one Commander whom we all try to obey, when He teaches us our mutual responsibility to one another and to bear the cross in the world.

We can trust that He will direct all our stumbling endeavours to His one great purpose, the coming of the Kingdom of God. May the Holy Spirit make us watchful and prepared.

Seeking New Patterns

A. S. Clark

IT HAS BEEN left to me to bring to you the results of our summing up, and this is not an easy task at all. It seems to me that the same thread has run through it: the pattern of our modern world, the pattern of Bible Society developments, the challenge of opportunities in emergent nations, the response of the Bible Societies. Again and again there has been a triple thread: a desperate need, a huge opportunity and immense need of consultation. The discussion about the emergent nations, for example: we had a frightful picture by Mr. Mahanty of the increase of Buddhism, of Hinduism, the enthusiasm of their supporters. The enormous numbers of people in those countries are overwhelming, and although I agree that statistics can be misleading, we have to remember that there are a great number of people who want Bibles and cannot get them. That applies above all to those far away, in places like India. It is a frightening picture, but it must not discourage us. We must go ahead and do the very best we can.

Mr. Greaves impressed us with his remarks on the Bible as daily bread, on dull Bibles and on the possible wisdom of going in for publishing more Testaments and Portions than the complete Bible for people who have no religious knowledge at all. That is something the Bible Societies' committees ought to consider very seriously. And then I was struck by what was told about Ghana and the adolescent nations.

Mr. Crouch's speech on the work of the B.F.B.S. was certainly an amazing review of its history. The development which took place would have been unthinkable for those who founded the Society. They could not have foreseen the immense result of what they started, and that must keep us very humble. Other men laboured and we are entered into their labours. It is not to our credit, but to the credit of those men in those far off days who had the wisdom to build. We hold the torch which they left. This is a great privilege and a great responsibility, in the face of which we cannot stand still.

Then "the response of the Bible Societies": it is almost impossible to take in all that is said. I think our friends in the Netherlands Bible Society have to be warmly congratulated on the speed with which they have got out the minutes. It is now possible to go through them, to try to grip at leisure all the points, the impact of which one could not realise when they were heard as speeches. Baron van Tuyll gave us eight points. We have them in type and we will be able to go home to consider and ponder them. The Bible Societies will have to go over them at leisure and face them, not singly, but as joint Societies in the U.B.S.

Then I want to go back to the opening paper, which we owe to Dr. Huender. We have to thank him for this paper, which is full of good things. It struck me that instead of having been given as the opening paper, it might just as well have been the summary of three days of conference, instead of the opening. I want to touch on two of his points. He said that in economical, political and religious life, fences are done away with more and more. This is also taking place between our Societies, and fences that unfortunately divide our work are being done away with. It is the dire necessity of our present need that forces us to come together. He went on to say that the bringing

together of our nations meant, and means, that those nations have to give up something. We cannot co-operate and at the same time keep all we have. And it is for us to bear this in mind when we are thinking about our future work. We cannot keep our cake and eat it too. I think that London, New York, Oslo, Amsterdam and Edinburgh will remember Mr. Huender's last words, that the new approach demands much more thorough planning. Surely he was inspired in the paper he read to us.

Now I come to the conclusions that the five chairmen reached. We need an effort of understanding in a spirit of generosity. Each partner must understand the others' point of view. There are difficulties, but they are not at all insuperable. We must be prepared to co-operate and work together. Somebody said during our summing up that we may forget all this, but then it was brought to our minds that it is up to Monsieur Béguin to remind us. We must now go back to our Societies and seek to give them the vision we have received. It is not easy to get committees to see a vision! In our committees there will probably be some who will say: "Who is the U.B.S. that we should obey him?" The question ought to be: "Who is the Lord that we should obey Him?" Unlike Pharoah we cannot say that we do not know Him. If it is the Lord's work, then we have to obey. After all, if His Word is calling us together to greater co-operation, we have to listen.

I remind you of another question, the words of Saul spoken on the Damascus road: "Who art Thou Lord?" The answer was: "I am Jesus of Nazareth" . . . . It is hard for thee to kick against the pricks". It may be hard for some of us. What was Saul told to do? He was told to arise and go to the city and to wait. I am sure that this is one of the answers to our conference. We must now go back to the city, whether London or Amsterdam or anywhere else, and wait for the divine guidance in our committees.

My final word: you remember the question that our Lord asked His disciples at the feeding of the five thousand—"How many loaves have you?" They answered: "Seven, and a few little fishes". In this answer they made the mistake of not including the Master in their assets. Is this not what we are always doing, underrating and forgetting the Master?

We need not and ought not to depreciate our assets. With good finance, helpful and willing secretaries, many, many Bible Houses all over the world, colporteurs, etc., we have great assets and we must not depreciate them. But we must not make the mistake of leaving the Master out of our calculations. What does it matter if our assets do change hands a bit? What does it matter if someone else handles our cherished possession? Might it not be a good thing to go on using our own gifts, but consulting with others and letting them share in our work? Whatever it may be, we should lay the assets at His feet and await His instructions. It does seem to me that the great message of this conference is that we must be willing in a spirit of complete open-mindedness to wait on the Lord and see what He commands us to do.

Here at this lovely place we have been on the mountain tops. To-morrow we are going down into the valley, where we may have to face rivalries and quarrels. We need to remind ourselves that when the Lord came down the Mount of Transfiguration, He found His disciples quarrelling. We may rest assured that He was with us on the mountain top, where we had our consultations, and He will be with us down in the valley.

Points from the Discussions

The Rev. Canon H. M. Arrowsmith

It is clear, in the perspective from which we in Australia view the world, that something exciting is going on. There is this restlessness in the world of to-day which is leading us somewhere. We are aware of the clashes which the emergence of nationalism is creating in Asia. Since 1945 four-fifths of the world's colonial areas have arrived at various stages of independence. We cannot put the clock back. We have seen the emergence of nationalism and we have seen certain excesses to which these new nations, in our opinion, have gone. But we have to be extremely patient. These nations are trying to compress into one generation what it has taken the West several generations to achieve. Underlying the whole situation we find that the highest common factor is that it is people that matter.

Dr. E. A. Nida

The international implications of nationalism provide us with real problems. I think that when we attribute differences to immaturity we may be thinking in the political sense and not in the cultural sense. Some of these nations referred to as immature already had a highly developed culture when our ancestors in northern Europe were still barbarians. The problem of immaturity needs to be taken in a broader cultural context. We in the West suffer from the immaturity of racism. Our gross materialism and impersonalism is in itself a sign of immaturity. Fundamentally we are dealing with cultural problems and the essential difficulties are ideological. The Buddhist world organisation, the Mohammedan missionary efforts in Africa, the enormous publication of communistic literature, are in themselves an expression of this ideological "front". We will find that many of the so-called immature nations are much more mature in certain deeper cultural realms. The development of atomic power and the great scientific break-through of cybernetics (the science of communication and control) will have an enormous ideological and cultural influence, which is much more important in its consequences than the political development about which we read in the newspapers. Our basic problem is ideological, not political.

Mr. V. A. Burrows

Some realise the dangers of nationalism and would like to control them, but one cannot control these manifestations, because they are the expression of something which will emerge. There comes a time in the education of children when we see frustration, opposition, etc., because at that stage children are fighting for their soul. Then we have to stand back until a new relationship has come into being. So it is with nationalism. Self-consciousness is a mark of adolescence. We have been warned against activism. We have to stand back, because God is in this situation. We have got to recognize the problem also in the U.B.S. and see that the younger Societies which are looking e.g. to the B.F.B.S. as their parent, reach full maturity.

The Rt. Rev. Bishop E. Berggrav

Nationalism is not only a danger but also an opportunity. The Bible Societies have gained something important in using the opportunities that were offered to them by nationalism. In Tokyo, one of the Japanese exclaims: "The Bible is no longer a western book. It is ours".

The Rev. Dr. Laton E. Holmgren

One most striking aspect of the emergence of new nations is its ambivalence. It offers both obstacles and opportunities. Large populations constitute obstacles—the enormity of the task. They force us to review our responsibility and procedure. This is opportunity. Emphatic nationalism is an obstacle, as it was for example in the Philippines, where it took a year to get permission for the import of a certain supply of books, because the authorities wanted the books to be printed locally. Nationalism also provides an opportunity. It has enabled us to see national Bible Societies built up in these new nations which are so much nearer to the people and know the needs so much better. Growing literacy certainly is an opportunity, but it may prove to be an obstacle, for unless we put the Bible in the hands of new literates, they may turn to other things. Somehow we must continue the work we are doing and continue it even further. There is a crescendo of concentration and collaboration and we must go on with this. There is one world task and we share in it, because we are Christians and love God, not because we are British or American, etc. Let no one in the world be able to say that because of competition among the Bible Societies, people were not able to get the Word of God.

A Layman's Afterthoughts

Edgar F. Romig

THE CONFERENCE of the UNITED BIBLE SOCIETIES held last week in Holland impressed me greatly, but I left with the feeling that the inspiration and the provocative challenge of our days together there could not be immediately grasped in their entirety. By a coincidence, it was on the very day of our leaving that clearer understanding came to me. I was seated in an AER Lingus plane high above the Irish Sea. The man next to me, a solicitor from Kilkenny, on learning that I had been to a meeting having to do with the translation, printing and distribution of the Bible, looked at me in a sceptical but not unfriendly way and vouchsafed his opinion, based on his thinking as a Roman Catholic, that the diffusion of the Holy Scriptures among the common people was of doubtful wisdom, and might even lead to departure from the faith. Whether my fellow-traveller may be said to be representative of the Irish Catholic laity is not now to the point, nor is the conversation that took place between us until we reached Dublin pertinent to these paragraphs. The fact is that, suddenly, somewhere in the clouds, I saw our discussions of Amsterdam and Woudschoten in clear perspective, and began to realize that out of them had come some measure of Leading. And I use a capital "L" in "Leading", because the word is intended to emphasize the Light that is of the Spirit.

Late in our sessions in Woudschoten I ventured to say that my impressions of the moment led me to outline certain responsibilities falling to us of the UNITED BIBLE SOCIETIES, to wit: (1) the needs of the world-wide fields in respect to the Bible should be surveyed, not fragmentarily or spasmodically, but as a constant process; (2) Out of this should be prepared from time to time a list of priorities; (3) As a natural corollary, there should be a focus of attention and effort in distribution of the Word in particularly urgent situations. Examples of such emphasis can be produced by reflecting on the special needs to-day of India and of West Africa, to select but two cases; (4) Mutual aid in the form of cash grants or loans from one national Bible Society to another is of the very essence of our fellowship in the task committed to us; (5) The peculiar resources which may be at hand in one Society or another should be made freely available and should be as readily accepted in the facing of common urgency. For example, the linguistic skill that may flourish in certain men or institutions within our group should be assumed to be at the disposal of all. By the same token, Societies in lands where printing is most effectively and economically done should be the means for the handling of such printing; (6) Considering the political flux in which the world is to-day, the transferring of fields of responsibility from one Society to another, or, *better still, the engaging in joint undertaking, by two or more Societies, should be accepted as a common principle of wise endeavour* ; Finally (7) There would seem to be a call for further re-organization of our executive or operational staff, so that through it the UNITED BIBLE SOCIETIES may function in multi-national or international fashion, as, for example, does the Central Committee of the World Council of Churches.

I have recapitulated the above seven points, brought forward to me at our Conference, as a "layman" in Bible Society counsels, not to suggest either their novelty or their total adequacy. Further, in the light of a retrospective view of our gathering in the gracious warmth of the hospitality of our Dutch friends, I realize that all criteria of recommended response in the face of the world's urgency must take into account the mind, the sentiment, the loyalty and the commitment of the members of our several Societies. Now, several days removed from Herengracht 366 and Woudschoten, I look back to the personal contacts of those days and what was revealed of our essential oneness beneath our separate loyalties, and I give thanks in knowing that we are going forward together.

Unity is not, I believe, a mere abstraction with the UNITED BIBLE SOCIETIES. We may learn from the pages of Netherlands' history. The Dutch venerate the maxim: "Eendracht maakt macht" (Unity makes strength). Yet it must not be forgotten that the unity which has informed the Dutch nation derives from the spirit of William the Silent, who in an hour of stress, in his struggle, said: "I have an alliance with the King of Kings".

The Church and The Bible Society in China

H. M. Arrowsmith

(Canon Arrowsmith, General Secretary of the B.F.B.S. in Australia, recently visited mainland China as a member of the Australian Anglican Delegation to that country. He was able to confer with the Directors of the China Bible House.)

The Church in China since the "Liberation"

The Church in China has had to undergo a long period of serious readjustment to new conditions. When "Liberation" came, the Church herself did not know quite what to expect. She was also, to a certain degree, frightened of the Communists. There was the rather dreadful period when counter-revolutionaries were imprisoned and sometimes liquidated. Liberation of the country too often meant the liquidation of its opponents. This, it is said now, was regrettable. It is now deplored. But the Chinese point out that revolution anywhere and in any century has been accompanied by excesses.

But the Christians soon found that they were not necessarily called upon to agree with the Communists in their philosophical assumptions. Nor were they expected blindly to endorse the Communist administration. But they were expected to be loyal to the new administration. There was a Caesar to whom they had to render his just due.

In this general setting, there were some Christian intellectuals who at one stage were willing to explore the possibility of a synthesis between Christianity and Marxism. But it was soon found to be impossible. The Christian Gospel is about a Person, Jesus Christ. And Christian experience is a personal relationship with Him. So when liberation came and became reasonably stabilised, Christians found that they were in the following situation:

(*a*) They were in the psychological position of being uncertain as to their status *vis-a-vis* the new government. They were therefore cautious, nervous and timid.

(*b*) These people, the majority of whom were not Christians, identified the Church with the foreign mission of the West and were in turn suspicious of the Church as an instrument of the "imperialist West".

(*c*) Financial support from the West was now cut off. The Chinese Church was therefore for the time being impoverished financially.

(*d*) She suffered a similar poverty in leadership, although not to the same degree.

Now, after seven years, the Church as a whole does not, in China to-day, accept the philosophical assumptions of Communism. It sometimes criticizes the government. It makes its voice heard in civic and national counsels. The Church welcomes, so far as it goes, the Communist allegiance to the doctrine of man. But the Church insists that the true doctrine of man rests upon the prior conception of the true doctrine of God. And the Church in China to-day is strongly insisting that the atheistic assumptions of Communism are in error and is stoutly maintaining that man is made in the image of God.

The Church and the Government

There is no restriction on evangelistic and expository preaching in the churches. Preaching to-day is Bible-centred. But I noticed three important things:—

1. It is required by the government that the Church shall be loyal to the new regime, although within that loyalty it may criticize it.
2. Open-air preaching and public evangelism outside the churches is discouraged.
3. The continual high-pressure "indoctrination of Marxist principles" is having the effect of competing successfully for the affections of the youth of China. Church services are remarkable, not for small attendances, but rather for the absence of adolescents. I have an uncomfortable feeling that the mass-persuasiveness of the official propagandism of New China is designed to imply the irrelevance of Christianity. It is implied that China's youth can find Communism, with its patriotism, its ethics and its morality, as being a sufficient dynamic for living.

Article 88 of the constitution deliberately says that the Chinese people shall enjoy "freedom of religious belief". This clause was inserted in the constitution at the request of the Christian minority. There is a Bureau of Religious Affairs which is the liaison between the government and the religious faiths, whether Christian, Buddhist or Muslim. No statements in official documents or propaganda attack Christianity. No discrimination is urged against Christians in matters of employment or promotion. There is thus a substantial degree of freedom granted to the Christian Church for her witness, her worship, her preaching and for the propagation of the Faith.

The Church in China has now regained her administrative strength and this recuperation is one of the reasons which led to the recent invitation to visit China. The Church in China was again established on its feet, coherent in its organisation within, and poised ready for fellowship without.

Bible Society work

This general background applies also to the Bible Society in China. The activity and scope of the work of the China Bible House in Shanghai in the years since 1949 have been most gratifying and encouraging. The following Scriptures have been distributed in (mainland) China since 1949: 171,278 full Bibles; 170,493 New Testaments and 3,199,282 Portions, that is, individual Gospels or other sections not smaller than a full book of the Bible. In order to maintain supplies of Scriptures to carry out this circulation, there have been printed in China forty-three editions comprising 211,954 Bibles, 138,500 New Testaments and 2,944,500 Gospel Portions.

Seven Bible Houses are maintained—at Shanghai, Kunming, Mukden, Hankow, Peking, Chungking and Canton; whilst there are, in addition, six agencies conducted at Sian, Foochow, Tientsin, Nanchang, Tsinan and Langchow.

There is full liberty granted to the Bible Society to maintain its work of fellowship and integration with the churches in China. There is not, however, the same liberty to engage colporteurs who will proffer Scriptures for sale in the market places and on the streets.

Our discussions covered a great number of points, including such items as the relationship of the churches in China to the Bible Society; the selling

price of Scriptures in China as compared with the cost price; the adequacy of present stocks; the possibility of the export of Scriptures published in China to other parts of the world. We discussed the matter of the need of supplies of thin Bible paper in China; the use of the new simplified script in future editions; the necessity for revision of the Kuoyu Bible; the observance of Bible Sunday; the relationship of China Bible House with the UNITED BIBLE SOCIETIES.

I came away from China impressed with the faithfulness of China Bible House in the midst of a situation which had not always been easy. I felt that the Directors of China Bible House had been extremely faithful in preserving the status of the Bible Society and in preserving the historic principle of the Bible Society movement. There are problems in the work of the Bible Society in China, but I feel satisfied that the Directors are aware of those problems and are genuinely endeavouring to face up to them.

I am intensely burdened by the problems which press upon the Church and the Bible Society in China. They are back in apostolic days. Even if the Church there can become alert and active in her acceptance of the responsibility to evangelise, there are yet many areas in which the Church does not yet exist and where there is, therefore, no one who can do even the conversational-evangelism which I am sure has to be one of the great instruments of evangelism in that country under this regime.

This factor will throw a great responsibility on to the Bible Society to attempt some distribution in the "unchurched" areas. How they are going to do it in the present political context I do not know. But they will bring their best thought to it. I am convinced that they will need some motivation in this programme from the wider fellowship of the Bible Societies outside.

The overtures will, for the most part, need to be initiated in China, but we must be ready to go more than half way in the re-establishment of fellowship and co-operation. In the meantime, there is an urgent call for earnest prayer that in China to-day the Spirit of God will take the Word of God and make Children of God.

Our Illustrated Supplement

The four-page picture supplement is devoted this time to the subject of Bible distribution. The pictures have been supplied from the photographic library of the Netherlands Bible Society and therefore mainly illustrate Bible Society work in the Netherlands and in Belgium.

It is hoped that the reproduction in the BULLETIN of these pictures will: (1) make known to the different Bible Societies what pictures are available for their use in publications, exhibitions or filmstrips; (2) encourage readers to have photographs taken of the work of their Society. It would be much appreciated if a glossy black and white print of any good photographs could be sent to the U.B.S. office in London, so that they can be made known to Bible Society workers around the world. The size needed for this purpose is about 9 × 12 cm.; (3) through pictorial means, make known the work of Bible Societies in different countries.

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The task of the Bible Societies is to translate and publish the Bible: (1—Composing the text of the Bible by monotype machines; 2—Binding Bibles). But their task is not finished when there are Bibles in the churches: (3—Dutch church at Harlem) and obtainable in the Bible House: (4—Shop of the Amsterdam Bible House). The Bible must be offered from door to door: (5—Bible colporteur in Amsterdam). Moreover, the good use of the Bible should be promoted. This is the task of the Rev. E. H. Robertson, the Study Secretary of the UNITED BIBLE SOCIETIES (6).

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Bible vans are also used in the Lebanon (7) but even without cars colporteurs travel through the country with their book-boxes (8).

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Colporteurs in Belgium distribute Scriptures among holiday-makers at Ostend (9, 10) and children in Holland look at the books for sale in a Bible van (11, 12).

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The Bible is offered from house-to-house in many countries: (13—Belgium; 14—Netherlands). The Bible can be obtained at exhibitions (15) and is offered to the visitors at meetings: (16—Dutch women in their national dress buying Bibles).

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In nearly all Protestant churches in the Netherlands a "house Bible" is given during the marriage ceremony (17). But how many are carefully kept but never read? (18)

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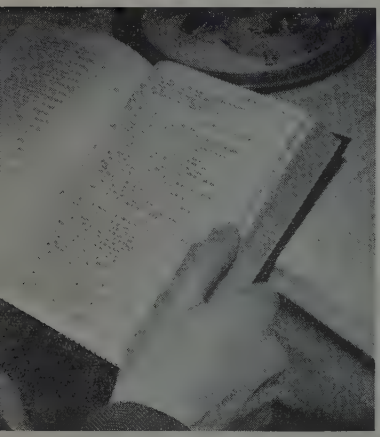
19 20

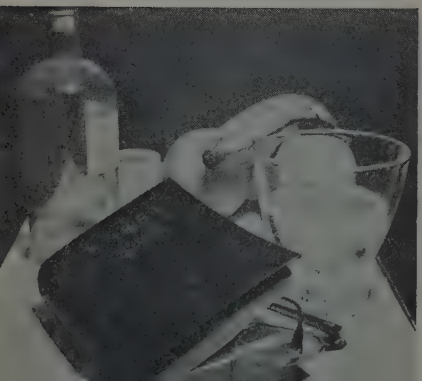
Therefore the Netherlands Bible Society proclaims: "Read the Bible" (19). Young people are doing this and are helping each other in trying to understand the message of the Bible (20). In many a Dutch family the Bible is read daily after meals (21)

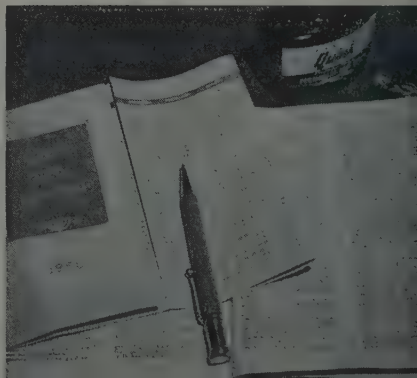


21 22

In many schools Dutch young people are taught to read the Bible (22) and fortunately many Bibles are still read until they are worn out (23). Patients find in its pages the comfort given by God (24). To further all this is the work of the Bible Societies.

23 24





The Bible Societies in the River Plate Area

Santiago Canclini

THE THREE REPUBLICS of Argentina, Uruguay and Paraguay, are known in Bible Society work as the "River Plate Agency". Both the British and Foreign Bible Society and the American Bible Society have worked very successfully in this area, and their work can be divided into four distinct periods, which will be described briefly in the following pages.

The beginning of Bible Society work

The first period can be called that of exploration and establishment. In 1806, two years after its foundation, the British and Foreign Bible Society began to take an interest in the countries of the River Plate area. At the time of the "English invasions", Mr. David Creighton came to Buenos Aires, sent out by the London Missionary Society. The Bible Society had published 2,000 copies of the New Testament in Spanish for distribution among the Spanish prisoners-of-war in England and Mr. Creighton brought out the first shipment of these Testaments to the River Plate. Owing to the situation prevailing in this area at the time, Mr. Creighton could not disembark in Buenos Aires, but went on to Montevideo, where he distributed the books.

In 1818, the famous teacher Diego Thompson, founder of the Lancastrian schools in many Latin American countries, arrived as representative of the British and Foreign Bible Society, bringing with him the first shipment of New Testaments to reach the port of Buenos Aires. This shipment was followed by many others.

In 1822 an auxiliary society was organised in Buenos Aires, and this helped with the distribution of the Scriptures until, with the arrival in 1824 of Mr. Armstrong, the River Plate Agency was definitely established. The American Bible Society also started work between 1819 and 1820. In 1820 a shipment of 500 New Testaments was sent by them, and in 1823—with the arrival of Mr. Brigham, who had Mr. Parvin as his assistant—the preliminary work connected with distribution and colportage was started. In 1824 Mr. Parvin brought with him 250 Bibles and 500 New Testaments. Finally, the American Bible Society established an agency in 1864.

We can truly say that both these Societies have worked in the River Plate area almost from the time of their foundation.

Period of missionary expansion

The second period was that of heroic missionary expansion by means of colportage, in which both Societies took part and of which we can only give here a few outstanding features.

In 1827 Luke Matthius of the British and Foreign Bible Society was making journeys at great risk to his own life into the interior of Argentina to spread the Word of God, reaching as far as La Rioja, Catamarca and other regions in the north. Those days were very dangerous ones, due to fanaticism and political upheavals; it was the time of Facundo Quiroga. Nevertheless, the work went on without interruption.

In 1876 the same Society sent to impenetrable Bolivia the colporteur José Mongiardino, who was assassinated in Santiago de Cotagaita on 16th July, 1878. In 1883 Abeledo and Verdia were sent to make a fresh attempt in Bolivia, but they were only able to reach Tupiza.

Apart from the work done by its numerous colporteurs, the activities of the American Bible Society are notable for the exploits of two great men, the titles of whose biographies indicate the character of their work: Andrew Milne, agent of the Society from 1864 to 1907, whose work is described in "From Quito to Cape Horn", spent these years in fruitful, and at the same time arduous, journeys, preaching the Gospel; and Francisco Penzotti, who was agent from 1908 to 1925, and whose biography is called "A Contemporary Apostle". For twenty years before this appointment he visited not only Argentina, but the Pacific Coast and Central America, spending nine months in prison in Callao for the crime of spreading the Gospel.

To these two names many more could be added, as, for example, that of Charles Torre of the British and Foreign Bible Society. And so throughout the country, in cities, villages and countryside, for almost a century and a half colporteurs of the Bible Societies, with a bag in their hands and the Word of God in their hearts and on their lips, went opening the furrows in the hard earth, preparing the field for the evangelical churches which were to follow. It has been a work of sacrifice, watered with sweat and blood; even imprisonment was suffered by some.

Growth and Consolidation

The third great period could be described as that of growth and consolidation. We pass over decades and the names of secretaries, whom we should remember with affection, in order to come now to the unification in the River Plate area of the work of the British and Foreign Bible Society and the American Bible Society, under the name of 'United Bible Societies', which took place on 1st November, 1947.

From that date, under the firm and competent management of the late Dr. Charles W. Turner, the Executive Secretary, the United Bible Societies started on a new period of work, which has been marked by the following main developments :

(1) The extraordinary increase in the circulation of the Scriptures, which reached a total of over half a million volumes for the year ending October 31, 1956.

(2) The increase in the offerings of the local evangelical churches and the formation of groups of "co-operators" which have together increased the amount donated to the Bible Societies from $6,866.70 in 1947 to $169,000 pesos in 1956 ; this is without taking into account the sums contributed for the new building.

(3) The increase in gifts which shows that a spirit of better understanding of their responsibilities is growing among the members of the many evangelical churches.

(4) The appointment by the Bible Societies of an Advisory Committee, of its own members, whose chief work is to keep in contact with the churches and encourage them to share the responsibility of spreading the Gospel. The creation of numerous regional committees and a Women's Auxiliary Committee, which are also signs of increased interest.

(5) The construction of a Bible House in the city of Buenos Aires, which shows the important progress made by the Bible Societies and is a permanent testimony to the Bible cause and the Word of God in these lands : a testimony which shows the people that the Bible has come to stay. The Bible House is the place from which, by God's grace, the Bible goes forth to reach every house in the country.

Future hopes

The fourth period is still to come—the formation of an Argentine Bible Society. We hope that this will become a reality within the next few years. This does not signify that a selfish desire for independence exists, but is rather a logical development of the work and the attitude of the mother Societies, who are already planning for this eventuality. At the present moment the activities of the Bible Societies are developing with the help of the churches belonging to different denominations, who co-operate with us to spread a knowledge of the Scriptures.

Argentina, Paraguay and Uruguay which, as has already been said, compose the River Plate area, are Roman Catholic countries. This means that to a certain extent there is resistance among part of the population to the acceptance of the Bible, because the Roman Catholic priests teach the people that they should not read the Bible, as it is a Protestant book and does not have the Pope's approval. However, our work still goes on. The pastors and missionaries continue their labour of evangelisation and are very successful in gaining people for the cause of Christ. The Bible Societies press forward and despite the many difficulties which present themselves, their colporteurs continue to open the way and advance in the most impenetrable regions of the country. They do not confine themselves to the densely populated centres, but go to the mountains and backwoods, in this way reaching people who lead completely isolated lives. Officially the authorities do not put any obstacles in our way, and as soon as a difficulty presents itself, it is almost immediately overcome. The work goes on smoothly.

The work of the Bible Society is very extensive and covers a very large area. The future looks promising, but there is still a great deal to do because the population increases daily and the inhabitants of the three republics need God's Word very badly. We feel convinced that one day we shall reach our goal of seeing a copy of the Bible in every home.

From the time of their establishment in this area, the Bible Societies have taken root until today we can say that they have a place in the heart of every believer and are linked up with the activities of all the churches. We do not doubt that with the construction of the Bible House a big step forward has been taken, and the country has seen that our work is not insignificant but of great value and founded on a firm basis.

Visits are paid to the different churches by people who dedicate themselves specially to this work. Outstanding service of this kind is performed by a lady who travels all over the Argentine Republic and visits the different women's societies. She holds meetings at which she explains carefully what we are aiming to do, and due to her efforts the women in Argentina are taking an ever-increasing interest in the growth of the Bible Societies.

We try to make the most of every opportunity that presents itself and are thankful to see that our efforts are bearing fruit. We look forward to the day when we shall have attained the main objective of our work—"A Bible in Every Home".

Methods of Fund Raising used by the American Bible Society

Robert T. Taylor

CULTIVATION OF INCOME is a field in which there are many opinions but few proven principles. Almost anyone is ready to provide advice on an infallible method for securing increased contributions. The certainty of his conviction increases in direct ratio to his lack of experience in the field of fund raising. Consequently, many organizations are to-day continuing obsolete fund raising methods because those responsible are making decisions based on opinion rather than knowledge.

The smartest animal I ever knew was a mule on a farm in Illinois. He could open almost any barn door or gate no matter how intricate the latch. He didn't know anything about engineering but he could find a way to open the door and wander off in a mule's particular delight in having his own way. His method was pure trial and error, ranging from pulling at a hook with his teeth to a well-placed kick on the weakest part of the door.

That mule would have made an excellent director of fund raising because he kept trying until he discovered a workable method. He was more intelligent than some of us who fail to realize there are some things in this world which we cannot know in advance. They include whether or not a novel will be on the best seller list, a new product will be purchased by the public, a new play will attract ticket purchasers for three nights or a thousand, or an appeal for funds will be successful. Fund raising is in the same category with the eagle in the air, the serpent on the rock, the way of a ship in the midst of the sea and the way of a man with a maid.

The elusiveness of generally workable plans in fund raising is understandable when one realizes we are dealing with motivations. Thus far we have not been able to discover any definite pattern of why people give to particular causes. This is pointed out in"Attitudes Toward Giving"(F. Emerson Andrews, Russel Sage Foundation, 1953). A test survey was made by National Opinion Research Centre to determine who gives and why. The data assembled failed to provide enough of a definite pattern to justify continuation of the survey.

Often we hear someone say, "This appeal will not produce results, I certainly would not respond to it with a gift". The reason given for the opinion is insufficient. There are many people who never give to charity and there is evidence that a high percentage never respond to a letter of solicitation. Unless the speaker is in the habit of sending gifts in response to letters of appeal, he has no basis for judgment.

Lacking definite data on motivation for giving, we are reduced to the mule's method consisting of a stubborn desire to reach our objective and a willingness to experiment with method.

There are, of course, limitations on the methods which can be used by a Bible Society and also restrictions dictated by particular circumstances. For

example, the American Bible Society is committed to the principle that the Society should receive its primary support from the churches. This is the major reason why the Society some fifty years ago largely abandoned the method of raising funds through auxiliaries. Many of the leading denominations were centralizing their fund raising. It became evident that the Society must seek contributions on a denominational basis and solicitation by auxiliaries was both conflicting and expensive.

From 1945 until 1949 the American Bible Society experimented with field offices in principal cities. The method was to organize a local sponsoring committee of prominent citizens and solicit gifts on a community basis. The Society was encouraged to try this method by one of the most skilled and efficient professional fund raising organizations in the United States. The Society was also aware of the success of such organizations as the National Foundation for Infantile Paralysis, which has over 3,000 chapters in the United States and annually raises over fifty million dollars. The method is excellent for a health Society but it soon became apparent that it was not the proper method for the Bible Society. The experiment served a valuable purpose and resulted in a sharp increase in gifts. At the same time it caused serious conflicts with denominational giving. There were also complications caused by the growing U.S.A. trend towards United Funds and the scheduling of dates of appeals by local committees or Chambers of Commerce.

In 1949, a study was made of the costs and the values of maintaining city fund raising offices of the Bible Society, and the Ways and Means Committee decided on the basis of the assembled data to close its fund raising city offices. The Committee place on record that pending further evidence the methods of fund raising should be:—(1) Securing of gifts through churches; (2) Securing of gifts by direct mail cultivation . . . . a representative of the Society is sent to make a personal visit only for exceptional cases.

The methods of seeking gifts through churches were described briefly in a previous issue of the BULLETIN and the remainder of this account will, therefore, be concerned with the solicitation of gifts from individuals. The plan as it is now being used is as follows:—

Cultivation of "prospects"

Appeal letters are sent to prospective contributors. A "prospect" is any individual who has never contributed to the Bible Society but may be inclined to send a gift. The compiling of "prospect" names, the comparison of these lists with the list of present contributors, the elimination of duplicates within the lists, the testing of more than 200 separate lists a year, the compiling and testing of appeal letters, comprise a highly technical procedure which it would be impossible to describe in a paper of this length. Fortunately, there are definite patterns of giving which can be found by careful testing. While it is impossible to know for a certainty which lists or appeals will produce results, the alert fund raiser soon becomes aware of many efforts which he knows in advance will fail.

Perhaps the greatest asset in direct mail fund raising is the reliability of tests. For example, a list of 200,000 names becomes available. Three test letters can be prepared and each one can to be sent to 2,000 names on the list. Suppose the results are as follows:

	Number mailed	Cost	Number of Gifts	Money received
Letter A	2,000	$120	40	$120.00
Letter B	2,000	$120	200	$400.00
Letter C	2,000	$120	100	$420.00

The fund-raising director now knows these letters will follow much the same percentage pattern for the remaining 194,000 names in the list, unless there is some major national, political or economic change. His percentage of return will be slightly lower for the total list, but the loss will not be appreciable.

In the situation cited above, one more test would be made. Letter B secured a 10% response with an average gift of $2.00 but Letter C, while receiving only a 5% response, resulted in an average gift of $4.20. A letter combining the strength of B and C would be tested with the hope of securing a 10% response and an average gift of $4.00. Failing this, we in the American Bible Society would use the letter securing the larger number of gifts. Because ours is a long-term programme of cultivation, we are more interested at the outset in securing a large number of contributors than in the amount given.

The second step in the American Bible Society method is to educate these new contributors in the work of the Bible Society. They are sent the Bible Society 'Record' for ten issues. A speed-o-mat plate is made for each donor and the 'Record' and all letters asking for contributions are addressed from this plate. The donor receives carefully prepared materials designed to educate him to the point of giving $25.00 or more each year to the American Bible Society. Briefly this programme is as follows.

Within three to six months the new donor receives either an Easter card or a Christmas card calendar thanking him for his support and inviting another gift. This is a "low pressure" appeal and always brings a most gratifying response.

The "Christmas calendar" is a classic example of the value of testing. Prior to 1947 the Society sent a rather elaborate and expensive twelve-page calendar. A road transport strike made it impossible to secure the paper for the twelve-page calendar and so a four-page folder—size $8\frac{1}{2} \times 6\frac{3}{4}$ was mailed. More money was received than ever before and so the smaller calendar was continued. In 1956 the size was reduced to $3\frac{7}{8} \times 8\frac{7}{8}$. The amount received in gifts was twice as much as from the mailing of any previous calendar.

Some of my colleagues have facetiously suggested that complete elimination of the "Christmas calendar" might bring even more gifts. This might be true except for the fact that the calendar actually prompts the giving. We cannot be certain why the small size produces better results than the larger because, as previously pointed out, we lack definite data on what motivates people to give. Our theory is that the smaller size arrives in better condition in the mail, delivers its message more quickly and does not give the impression of a well-to-do commercial organization sending out its annual calendar. This, however, is only theory. The important consideration is the fact that the small size produces more gifts.

If he does not give in response to the Easter or Christmas invitation, he receives an "appeal letter" about ten months after his initial gift. Those who do not respond receive a second, then a third and finally a fourth letter, spaced

about two months apart. They are then permitted to "rest" until the following year. These people continue to receive appeals for four years, after which time, if there is no response, their names are dropped from the mailing list.

Donors of large amounts

As soon as a donor gives $25.00 or more he begins to receive special attention. Letters are more often "personalized". The Society now has 15,079 people who give a total of $597,865 each year (1956 figures). Nearly all of these people were once "prospects" whose original gift was small. As they learned of the Society, they were led to increase their contributions.

Legacies

The principal source of legacies is from the members of the Bible Society who have learned of its work and who have given generously through the years. The largest legacy the Society has ever received, in excess of $1,000,000, came from a woman who eighteen years before her death started to give the Bible Society $5.00 a year.

Legacies take a number of forms and one of the most successful is the annuity agreement. Simply stated, the plan provides for a gift of over $100 in return for which the Society pays a fixed amount semi-annually during the lifetime of the annuitant. On the death of the annuitant the payments cease and the residue of the principal sum becomes in effect a legacy to the Society. The plan is more complicated than the above statement indicates and no one reading this article should start an annuity programme on the basis of this brief explanation. Yet it has proved to be an excellent plan for the American Bible Society because it allows us to draw at the present time $300,000 per year from annuity funds for the regular work.

The Society also offers trust funds and life income agreements, which are actually forms of legacies.

Cost

Anyone who is going to raise money must realize at the outset that it is expensive—in time, effort and money. There are practically no situations in which the money just rolls in. A tremendous amount of energy must be expended in the planning programme and in actual solicitation.

One of the great discussions is how much money should be spent to secure gifts. There are people who like to set percentages, stating that no organization should spend over 5% or 10% or 15% of the gift on the cost to secure it. There can be no validity in the percentage rule. For example, I was chairman of a committee of an organization representing fund-raising directors of more than one hundred charitable organizations. We met about a dozen times and worked on the problem for many months and could never come up with a percentage formula. There is so much variation between what organizations count as income and expense that a percentage has no meaning.

For example, we couldn't even agree on what should be counted as income. Is a legacy income and should it all be counted in the year received? If so, it

will make quite a difference in the percentage cost. If a large company loans one of its top-flight executives for three months to assist in a fund-raising programme, should the value of his time be counted as a gift?

Once we get into costs, the problem is even more complicated. One large health organization lists 45% of the cost of sending out appeal letters as "health education". The organization has a good argument because every letter does include vital information on early precautions against a certain disease.

In determining our cost, the only possible guide is our own complete knowledge of the situation and our own conscience. For example, the number of prospective donors to which an organization can properly mail is determined by total annual gifts since these mailings to prospective donors increase the overall percentage of cost. We must know that we are being fair and that we are not wasting money or spending too high a proportion in promotion. Immediately someone asks—what is "too high"? My only answer would be that the cost is too high if the cause is unworthy or if there is any other way that the necessary funds could be secured at a lower cost.

Basic philosophy

Every fund-raiser is under certain limitations. He is not free, even if he wanted to do so, to get the money by any method. He is limited by the need to preserve the dignity and the integrity of the organization which he serves. He should be limited by his own convictions.

A few years ago I stated the basic principles of cultivation of income from individuals in the American Bible Society:

(1) All appeals must be evangelical in nature. The eagerness with which people all over the world receive the Scriptures is good news. Here is convincing evidence God is at work in the world and His eternal purposes are being wrought.

The Bible Society must include in every letter some witness to the Power of the Word. Those who contribute must be made to realize their partnership with the Lord of the Book.

(2) Christians who know the need will give. The Society does not need to beg for gifts. It does not need to resort to high pressure methods or to tricks of fund raising. It does need to (*a*) tell the story of the Society's work in the most effective manner possible; (*b*) find the people who love the Bible enough to give the Book to others. There are no doubt millions of such individuals, but finding them is often a prodigious task.

(3) The Society can make an "extra" contribution in the field of fund raising and direct mail advertising by demonstrating that people will give from "high" motives. The following is an interesting example: A New York firm specialising in publicity gave the following "tip" recently to those engaged in publicity work. It will be noted that no 'spiritual' motive is suggested. The result of the firm's investigation proved that people will buy what you have to sell for one or more of the following reasons:

1. To make money
2. To save money
3. To save time
4. To avoid effort
5. To get more comfort
6. To achieve greater cleanliness
7. To attain fuller health
8. To escape physical pain
9. To gain praise
10. To be popular
11. To attract the opposite sex
12. To conserve possessions
13. To increase enjoyment
14. To gratify curiosity
15. To protect family
16. To be in style
17. To have or hold beautiful possessions
18. To satisfy appetite
19. To emulate others
20. To avoid trouble
21. To avoid criticism
22. To be individual
23. To protect reputation
24. To take advantage of opportunities
25. To have safety in buying something else

This, it should be understood, was based purely on experience in the commercial world.

Recently the A.B.S. asked a similar commercial agency to submit to them a proposal for an appeal for gifts for the Bible Society. The major theme the agency suggested was "Formula for Survival", and it also made much of the statement "More Bibles Mean More Business". On consideration, we turned down the scheme proposed as use of this material would probably have brought some gifts from corporations but it was an appeal to selfish motives.

The present fund-raising policies of the Society are based on the firm conviction (which is disputed by many advertising men and fund-raisers) that people can be led to act from Christian motives.

(4) Service is important in securing and retaining members of the Bible Society. Those who contact the Society must receive: prompt and correct replies to their questions—courteous and efficient consideration on the telephone—almost immediate receipts for gifts—regular and correct mailing of the Bible Society 'Record'—immediate and correct handling of orders for Scriptures—and by every contact with the Society must be made aware of their membership in the world Bible Society family.

Space has not permitted a discussion of A.B.S. use of advertising. Suffice it to say that tests are made of all advertising. Advertisements for annuity agreements are productive when placed in a carefully-selected list (based on tests) of religious journals. Thus far our tests show that advertising for gifts costs more than the amount of money received. Neither has there been time to speak of publicity. We believe that publicity prepares the way for gifts, but we have only general proof of increased gifts because of increased publicity. When the publicity is effective we receive more gifts, but this does not of necessity prove the value of the publicity.

We are developing some new studies of motivations in the U.S.A. Present incomplete results indicate that people are prone to give to the cause which has come closest to them. For example, if a man's mother dies of cancer, he will give for cancer research. This sounds logical and it may be true. If so, there is a great lesson here for the Bible Society. We have said for years: "Bible reading people are Bible loving people".

Such points as those indicated above form part of the total picture of fund-raising in the cause of the Bible Society. They cannot be taken up in detail in this article and their fuller treatment must be left for a later issue.

News from All the World

West Equatorial Africa

The following extracts are taken from the annual report of Mr. N. H. Hunter, secretary of the B.F.B.S. British West Africa Agency:

"Over the past year I have travelled over many thousands of miles in Africa, contacting mostly missions and bookshops.

"In March I went over to the British Cameroons. In comparison with Nigeria, it is very backward, due largely to the fact that it is so very inaccessible. The British-administered section of the Cameroons is a long, thin strip of country, nowhere more than 100 miles wide, stretching over 600 miles northwards almost to Lake Chad, and sandwiched between Nigeria and the French-administered section of the Cameroons. The Basle Mission is the last mission working in the Cameroons, but they have much opposition from the Roman Catholics, and I understand that at present there are about ten priests to one Protestant missionary. Hausa malams have been sent over to proselytize members to the Moslem faith and this has been viewed with alarm. What are we doing about it?

"During my visit I was able to arrange for Scriptures to be sent over to the missionaries. The students of the Bible Training Centre in the Nkambe area have been distributing Gospels in the various villages with much success. The Rev. H. Gopfert, Supervisor of Schools for the Basle Mission, has done a splendid work in taking around Scriptures on his visits to the schools. Dr. Chaffe has opened a small bookstall at the Kumbo hospital and is clearing quite a number of the Scriptures.

"We have started the Gospel parcel scheme in the Cameroons (26/- worth of Gospels for 20/-), which is proving to be successful.

"There are at present two main bookshops, one at Buea (Victoria) and another in Bermenda, and I understand one is to be built in Mamfe. Apart from these, distribution is mainly in the hands of the missionaries.

"Three visits have been made over the past year to the Gold Coast (now Ghana). In June, I was invited over by the Christian Council of the Gold Coast to hold a series of meetings in the colleges, to coincide with the holding of Bible Sunday there. A large meeting, attended by the joint churches, was held in the fine new Community Centre of Accra, and films of the work of the Bible Society were shown. The Rev. Peter Dagadu, Secretary of the Christian Council (and member of the U.B.S. Standing Committee) was chairman, and the Rev. E. M. Dodu, Moderator of the Presbyterian Church, assisted. Great interest was shown in the film "The House of the Book".

"Services were held in all the churches in the Gold Coast on Bible Sunday. The Rev. Peter Dagadu conducted a service over the radio. He spoke of the importance of these times and the need to get the Bible into our hearts and into our homes.

"Mrs. Dagadu, wife of the Rev. P. Dagadu, was appointed as a colporteur in the Accra-Tema area, and is doing a very good work. Mrs. Dagadu has a good knowledge of the Ga, Dagme, Twi and Fante languages. Visits are made to the markets and many meetings are taken by her. The literacy Gospels have proved at last

to be taking on, due to her splendid efforts.

"In the Northern Territories of the Gold Coast, the churches are looking for new mission fields to open and expand. There are considerable linguistic problems to be faced. Great joy was expressed in the North on the arrival of the Gospels and Acts in Dagbane. Mrs. Shirer, the translator, is continuing the remainder of the New Testament.

"There is a great need for Gospels in the vernacular, as well as cheap Testaments. 10,000 Fante Pocket Testaments have just been completed, and we have had 5,000 copies of the Ga Bible. We are now expecting 10,000 Twi New Testaments and 10,000 each of the two Twi Gospels of St. Mark (in Asante and Akuapem).

"In Sierra Leone the Mende and the Temne translations of the New Testament were well received. The Rev. Dr. S. M. Renner, President of the United Christian Council, presented copies of these to the then Governor of Sierra Leone, Sir Robert de Zouche Hall, and the chief Minister of Sierra Leone, Dr. M. A. S. Margai. One has been conscious of the lack of Scriptures in Sierra Leone, and this I feel is a beginning to overcome that. The C.M.S. Bookshop, with its van, together with the Protectorate Literature Bureau van, are doing a fine work of Scripture distribution.

"In Lagos meetings and film shows have been held in the churches and schools, wide interest in the work of the Society being shown. In September the Lagos Auxiliary Association of the Bible Society celebrated its 78th anniversary. A large public meeting was held jointly for all the churches together with the schools and colleges.

"The Sudan Interior Mission have four Europeans who are doing literature distribution in the three regions, who are acting for us as voluntary colporteurs. Towns and villages are visited and by this means many Scriptures have been sold.

"At the beginning of the second term, the Student Christian Movement held a Mission in the University of Ibadan, and we were invited to attend for the week and have a Bible exhibition. The exhibition was held in the entrance of Trenchard Hall, and interest was shown. After the first two days we had completely sold out all of our Bibles and Testaments and had to get fresh stocks.

"We have started a colporteur in the Ibadan area and have provided him with a bicycle. He visits the markets and schools and also the villages in the Ibadan area. He has proved to be very popular and has sold quite a number of Scriptures.

"It is plain to see the tremendous need there is always to have supplies on hand, particularly of Scriptures in the vernacular, as day by day the demand gets greater. We are thankful to God for His wonderful help to us over the past year and pray that His Word may continue to go forth in this land in great power".

Belgium

The *Belgian Bible Society* reports that, as a result of the work of one of its colporteurs in the Flemish-speaking part of the country, a small evangelical community has now come into being as a result of the reading and study of the Scriptures, and in order to continue doing so.

The Bible exhibition has been shown recently in one or two localities. Special success has been reported in Tongres where the exhibition was visited by city councillors and a number of Roman Catholic priests. The local paper published a long article commending the exhibition.

Egypt

Owing to the inability of the B.F.B.S. to continue administering the ABS-BFBS Joint Agency, Bible Lands South, the A.B.S. has assumed responsibility for the work in Egypt, the B.F.B.S. retaining its responsibility for the other sub-agencies of the area. Secretary Paul Collyer of the A.B.S. paid two extended visits to Egypt in order to conclude the necessary arrangements with the government authorities for the resumption of the work, which has now been restored.

England

After reviewing the main aspects of the work of the *British and Foreign Bible Society* in 1956—increase in translation responsibilities, record production, record post-war figures for distribution and a record budget (for the first time exceeding one million pounds)—the Rev. Dr. N. J. Cockburn concluded the report of the Society at its Annual Meeting on 1st May, by the following paragraphs:

"The above represents in brief what the Bible Society achieved in 1956. It remains to refer to two significant matters which are important for the future of our work. The first is practical and concerns our available resources. The second is spiritual and concerns the importance of our work in the world to-day.

"It is easy to recognise that the demand for the Bible is increasing in most fields throughout the world. Indeed, in most countries the percentage increase in Scripture circulation exceeds the percentage increase of the Christian communities. The Bible is therefore both within and beyond the churches. The maintenance of this world-wide distribution, however, is more than merely taxing our resources. It is placing before us the question: Can we face year after year an ever-widening gap between our income and our expenditure? To raise this question is not in any way to impugn the abundant generosity of British people throughout the world who constitute the vast majority of our supporters. It reflects the economic pattern of our age. In wealth we are no longer the richest nation or commonwealth. In meeting this practical problem of how to maintain adequate financial resources we are faced with two possible solutions.

"The first alternative concerns the British Commonwealth. Nations like Canada, Australia and New Zealand have great futures of economic prosperity before them. It may be that by greater efforts within the Commonwealth we shall be able to meet the world challenge in terms of our inherited British tradition. Love of the Bible is part of British character throughout the world. Respect for the Bible is inherent in all British traditions throughout the world. Insight into the Bible is part of the British way of life. We know, however, that these things are shared with other nations. We are not neglectful of the second alternative, that of the fuller sharing of our work with the other Bible Societies. Already the machinery exists which can make such co-operation possible through the organisation of the UNITED BIBLE SOCIETIES.

"Secondly, there remains the spiritual question—of what relevance to the life of the world to-day is this mass distribution of the Scriptures? Going beyond the limits of our own Society and regarding the world as a whole, we discover that the annual circulation of the Scriptures is over 25 million copies.

"The Bible is now very old. It has seen the rise and fall of cultures and civilisations. Yet it goes steadily ahead as the world's best-seller. The Bible has seen almost every form of that human conflict which remains the perennial problem, be it in things political or economic, in matters

personal or religious. The Bible claims to have the one effective message for all men, at all times, in all places, regarding this basic problem. What is this message? It is simply this. Problems are not radically solved by new forms of organisation, be they agricultural or industrial, be they communist or democratic. Our problems are solved only when new men and women are made. This work of making new men is the work of God alone. It is the Christian faith that there is only one God, Creator, Redeemer and Sanctifier, and that the way to Him is through Jesus Christ. "If any man really be in Christ he is a new creature". Only the new creatures are solutions to the world's abiding problems.

"It is the faith of the Bible Society that by its world-wide distribution of the Scriptures placed judiciously, strategically and imaginatively in all places for all men, that it is doing a supremely important work whereby, under the Spirit of God, men of all nations can begin to be new men of God".

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Under the title "Redeeming the Time", the new Editorial Secretary of the British and Foreign Bible Society, the Rev. J. M. Roe, has issued his first Annual Report. This is how, in one of the opening paragraphs, the author sums up the core of the problems which the Society faces to-day:

"The spirit of the time shall teach me speed" . . . . In looking once again at the records of a year's work undertaken by the British and Foreign Bible Society in many parts of the world, these same two requirements are evident. There is the sense of urgency, and the sense of need for a swifter perception of essentials. This, as will be seen, is expressed or implied in reports from all parts of the world, and is endorsed by those who have visited different areas and are in a position to draw comparisons. We are obliged to yield to the pressure of time—not in frustration or despair—but with the sense of solemn urgency which inspired New Testament Christianity. Coupled with this is a new realization that ours is an era demanding a more discernible emphasis on spiritual values in our crowded lives. We must somehow convey more emphatically to the world those beliefs and experiences which we have found revealed and interpreted to us in the Bible, and which we are convinced can alone control our human course in Time and for Eternity. Thus to "redeem the time" is our personal and corporate duty.

"The story contained in these pages concerns the manner in which men and women in the service of the Bible Society have responded to this duty in the year under review. Time's pressure is such that in a number of countries conditions have completely changed even since these reports came to hand. They have rarely changed in our favour and we have on occasions over-estimated the period still at the disposal of missionary enterprise in its traditional form, in countries where time seems to set a pace far faster than we ourselves can sustain. "He gives twice who gives quickly" may now take on a deeper meaning as our supporters learn that — in the case of certain areas at least—to give quickly may soon be the only means of effectively giving at all.

"Compelling urgency and a new awareness of the Holy Spirit's illumination, nevertheless still set the Bible Society a virtually limitless task."

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The B.F.B.S. report that at least 5,000 people visited the "Needs of Man" exhibition in London—sponsored jointly by the B.F.B.S. and the Inter-Church Aid and Refugee Service of the British Council of

Churches in May. (See BULLETIN 30 pp. 92-93). The evening programme was particularly successful, and the play on the life of Elizabeth Fry was crowded out for both performances.

The demonstration of the braille machine attracted a great deal of attention. The film-shows were also popular, with films provided by the missionary societies as well as by the B.F.B.S. and Inter-Church Aid.

The large number of stewards required were provided by many churches and organisations (both Christian and non-Christian).

Those who helped organise the exhibition are convinced that the very modern presentation, although somewhat costly, was easily justified by the interest shown.

France

The *French Bible Committee* celebrated, in the spring of this year, the tenth anniversary of its foundation. As its General Secretary, Mr. J. Blumenthal, recalls in a commemorative article in the last issue of 'La Bible dans le Monde': "After the hard years of the war and the occupation, Bible work in France found itself in the grip of enormous difficulties. The Société biblique protestante de Paris and the Société biblique de France were no longer able to meet the requests of the churches, who in their turn were not in a position to give to the Bible Societies the financial aid which they needed. The Paris Agency of the B.F.B.S., closed during the occupation, had started again a limited activity, no longer being able, however, to maintain the numerous colporteurs which had formerly worked in the French field. It was thus that the large Bible Societies, having decided to unite their efforts in order to help those countries which had suffered during the war to reorganise their work of printing and circulating the Scriptures, formed to this end, on a world scale, the "UNITED BIBLE SOCIETIES". In those countries where a national Bible Society was in existence, it was quite naturally the latter which benefitted from the help of our foreign friends. On the other hand, a delicate problem was presented in those places where several Societies were at work: which of them should benefit from this assistance? This was the case in France and it was thus that, in the year 1947, the French Bible Committee was formed (Alliance biblique française), comprising the Bible Societies responsible for the production and circulation of the Scriptures in France, and authorised to receive the help of the materially more fortunate Societies.

"Since the beginning, the A.B.F. has been closely connected with the UNITED BIBLE SOCIETIES and, considerably assisted by that organisation, has undertaken to supply Bibles once again to the churches and evangelistic agencies and to set up again, on a new basis, its colportage work. Another preoccupation has also held its attention—that of awakening and developing, by means of continuous and persevering efforts, a sense of missionary responsibility among church members, leading them on to a witness particularly centred in Bible distribution.

"Little by little circumstances have led the founder-Societies of the A.B.F. to unite more closely within the fellowship of the Alliance. The French Agency of the B.F.B.S., the only one of its kind which is registered with the Chamber of Commerce, benefitting from well-tried experience as much in the realm of Scripture production as in that of circulation and colportage, has finally become the organisation responsible for A.B.F. production and distribution. And it is thus that, by a quite natural process of evolution, the A.B.F. is bringing to pass little by little the unity which is so much desired in Bible work, on the principles which have always been

the basis of the work of the large Bible Societies: at the service of all the churches and with a missionary zeal for all those who have so far no knowledge of the Gospel of Jesus Christ and to whom we have the task of making it known".

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A new illustrated magazine Gospel was issued by the French Bible Committee to commemorate its tenth anniversary. The Gospel of St. Luke was chosen and was published under the title: "La Bonne Nouvelle". The publishers of this edition chose only a few pictures of the Holy Land; most of the illustrations were taken from every day life in France, making the text strikingly relevant to the surroundings and experience of the readers for whom it was intended.

Germany

We quote the following sections from a report of Dr. A. Müller, General Secretary of the *Union of Evangelical Bible Societies in Germany* :

"More and more the thirty-two member societies of the Union of Evangelical German Bible Societies are facing the question of the nature of their task. How should the service of Bible distribution be achieved to-day—a service which was begun by von Canstein and, at the beginning of the last century by the founders of the Bible Societies in Germany, and which now has to be carried out in the "changed world" of to-day, so that not only the home churches are reached by God's Word, but those that are far distant also. What help can be given by the Bible Societies to the home mission efforts of the churches, in the way of finding new methods for the production and distribution of the Bible? At the 1956 Bibeltag, which took place in Stade on the occasion of the 125th anniversary of the Bible and Missionary Society of Stade, these fundamental questions took up a large part of the considerations.

"In the year 1956 the member Societies of the Union of German Bible Societies carried out the following Scripture distribution: (*a*) *in the German Democratic Republic*: 81,910 Bibles, 47,425 New Testaments and 234,052 Portions—Total: 195,879; (*b*) *in Western Germany*: 361,844 Bibles, 168,167 New Testaments and 234,052 Portions—Total: 764,063. This gives a total distribution for Germany of: 443,754 Bibles, 215,592 New Testaments and 300,596 Portions—Total: 959,942.

"As regards traditional ways of Bible distribution, the Bible Societies feel that they are now faced with a whole range of possibilities and tasks in the realm of Bible *missionary* service, which arise out of the present situation. They recognise their responsibility for Bible missionary work particularly in relation to those groups of people of our day whose experience of life has brought them to a state of physical and spiritual poverty and need. Among these, as far as the area of work of the twenty-four West German Bible Societies is concerned, are above all the 600 to 700 people who come to the West, day by day—refugees from the eastern zone, from Eastern Germany, Germans living in Russia, the German Foreign Legion, etc. A good deal has already been achieved: the Bible Societies shared, by means of substantial contributions, in last winter's project of providing Scriptures for Hungarian refugees. The Stuttgart Bible Society sends 50,000 Portions annually to the churches for distribution in their parishes. The Bavarian Bible Society and the Bible Society of Baden have Bible missionaries at work who visit the parishes in their area and, wherever they find need for Bibles, they distribute them. These figures are, of course, in addition to the Scriptures circulated by the Bible missionaries referred to in the last issue of the BULLETIN (No. 30, p. 72).

"As regards the immediate future, the Union of Evangelical German Bible Societies plans a comprehensive Bible exhibition and lecture service which, by making use of modern publicity techniques, with photographs and tape-recordings, is designed to convey the following themes: the history of the Holy Scriptures through two thousand years; the production and form of the Bible to-day; the influence of God's Word on cultural and national life; the Bible in the life of the Church; the Bible and people of to-day; the service of the Bible Societies throughout the world.

"The following officers were appointed for the Union of German Bible Societies for the next three years: Chairmen: Pastor Robert Steiner (Wuppertal-Barmen); Prelate D. Th. Schlatter (Ludwigsburg); Vice-Presidents: Dr. Oskar Söhngen (Berlin); Superintendent Ott (Grimma); Pastor Victor Bode (Hanover); Superintendent Lic. Grimm (Osnabrück); Pastor Kreiselmaier (Neustadt on Weinstr.); Pastor Hölzel (Nürnberg)."

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One of the last publications of the *Stuttgart Bible Society*, its first edition of the newly-revised Luther New Testament in roman type, issued last winter, has been commended as one of the "fifty best books" produced in West Germany in 1956.

India

The *Bible Society of India and Ceylon* is undertaking a new missionary experiment. It plans to publish entire Gospels in serial form in various newspapers, both in regional languages and in English. First instalments have already appeared in Marathi, Gujarati, Oriya and Tamil. The experiment will continue for a few months, after which a report will be made on the reception they receive from the public. The B.S.I.C. is paying for the insertion of the texts in the newspapers.

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The B.S.I.C. has appointed, as from July 1, 1957, a 'Distribution Promoter' to work in South India, under the direction of Mr. P. Mahanty, General Secretary, and assisted by a special advisory committee. The work will involve visiting all the churches, irrespective of denomination, and presenting to them the challenge of the urgent need for the distribution of Scriptures, helping them to realise the vital importance of this work as their special responsibility and privilege. When, as a result of these visits, volunteers from the churches come forward to undertake the work of distributing the Scriptures, they will have to be trained in the art of commending and selling the Gospels. As the number of volunteers grows, the Society's 'Distribution Promoter' will have to keep in close touch with them, coordinating their work and organising an increasing volume of distribution by the churches in the area. Regular supplies of Scriptures to these volunteers and the churches connected with them, contact with the Auxiliary Secretary, the keeping of accounts and organising the aid of the churches to meet the expenses of their volunteers, will all form important aspects of his work. The American Bible Society has promised its help to cover the expense of this appointment.

This appointment will serve as an experiment and other similar 'promoters' may be appointed for other parts of the country.

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Plans are also being worked out for the launching of five Bible vans in various main centres in India, following the first experiment in Calcutta where a van has already been equipped.

Israel

An International Jewish Bible Society has been formed in Jerusalem

to publish materials for Bible study among Jewish groups throughout the world. The first project will deal with the Book of Isaiah. The Society also plans to organise Bible circles "to reintroduce the Bible into secular Jewish homes".

Japan

Colportage work carried out by teams is continuing in Japan. The *Japan Bible Society* now has 40 full-time colporteurs and 30 part-time colporteurs working on a commission basis. A number of new colporteurs were enrolled in the teams last winter as a trial, in a particularly difficult area. It proved possible to engage most of them for further campaigns. Sparsely populated mountainous areas have also been visited by a team of two colporteurs who, on an average, call at ten houses daily instead of the hundred or so generally visited in districts with a more normal-sized population.

Mexico

The translation of the New Testament into Maya has now been completed, after three years' revision work on the first draft. This will be the first New Testament in this language, spoken by about 300,000 people in Yucatan and neighbouring areas of Mexico.

Netherlands

The *Netherlands Bible Society* has published the Gospel of Mark (in Dutch) in magazine form. The format is a little smaller than magazine gospels produced by some other Societies—approx. 8in. × 10in.—and the paper of rather better quality. The N.B.S. has made its own selection of illustrations, which are on the whole very striking.

Scotland

The Old Testament in Tumbuka, published by the *National Bible Society of Scotland*, has just come from the press. This means that the whole Bible in Tumbuka (a language spoken in Nyasaland) is now available, the New Testament having been completed in 1911. The Old Testament manuscript was first written out by an African, who was employed by the government as an interpreter, and since then it has been revised by several missionaries.

A number of coloured pictures have been included in the book, four representing events from the Old Testament and four from the New Testament. The inclusion of the New Testament pictures arises from the fact that the present New Testament has no pictures in it, but it is produced in the same size as the Old Testament so that the two together make a pair of companion volumes.

South Africa

The Dutch Reformed Church in South Africa is making money available to the B.F.B.S. for the *free* distribution of Luke and Acts bound in one book, in three of the most popular Bantu vernaculars. The Bible Society will do the distribution through the churches in order to assure that it is done in the most responsible way possible, and that sound follow-up is carried out. The Society will begin this effort with 50,000 copies in Zulu. This is a completely new experiment in Bible distribution in South Africa, as it is the Dutch Reformed Church which is entirely responsible for the effort financially.

Switzerland

The following report has been received from Switzerland, submitted by the Rev. O. Naegeli, secretary of the *Swiss Bible Society*:—

"The delegates of the Swiss Bible Society, meeting together in Aarau last April, admitted nine new churches to membership of the Society. The number of bodies now composing the Swiss Bible Society—churches and Christian organisations

—is now 32. Thus the Swiss Bible Society, during the short time of its existence, has already become one of the significant organisations of Swiss Protestantism. The annual report given by the President, Pastor H. L. Henriod, reflected varied activity in the realms of the production and distribution of Scriptures, of problems of fund-raising and relationships with other Bible Societies.

"Thus, during the past year, a certain amount of money was handed over to the Basle Mission for the translation of the Bible into the Bali language of the Cameroons. A gift was promised to the Phil-African Mission for the printing of the New Testament in the Umbundu language. The Society was able to continue its support to the Austrian Bible Committee for the carrying out of its work. 1,100 Zürich Bibles were sent as a gift for church workers and theologians of the various churches of Eastern Europe. The appeal launched spontaneously for sending Gospels in their mother tongue to Hungarian refugees met with a ready response. Within a short space of time Sw. Frs. 40,000 had been received for this purpose. Altogether it was possible to print and despatch 152,000 copies of the Gospels of Luke and John. The remainder are, if possible, to be made available for Hungarian refugees in Yugoslavia.

"While the income of the Society for 1955 was Sw. Frs. 14,000, it rose in 1956 to Sw. Frs. 55,500. Delegates took note of the programme of work for the past year, submitted by the secretary of the Society, the Rev. Otto Naegeli. One important decision taken was to supply hotel rooms throughout the country in future with a copy of the Scriptures. Since holiday guests in Switzerland come from countries of various languages, the plan is first to put in the rooms the Gospel of Luke in four languages. To begin with 20,000 copies are to be printed, in an attractive format. At the wish of a Tibetan pastor by the name of Puntsok, a former Buddhist who recently spent some time in Switzerland, an illustrated Gospel selection for Tibetans is to be published, in co-operation with the Moravian church. As the European style of Bible illustrations seem unsuitable, it is planned to produce the edition with Chinese drawings and Tibetan text. The Bible Society will arrange suitable courses for the training of permanent leaders of Bible study groups. The Swiss Bible Society also hopes to be able to help finance the cost of the revision of the Tsonga Bible (BFBS edition). Mr. Leresche, a Swiss missionary, has been released by his mission in order to act as chief adviser.

"In co-operation with the Belgian Bible Society, an evangelist and colporteur is to be sent to Belgium and Luxembourg, the cost being borne by the Swiss Bible Society. Pastor Siegenthaler of the Evangelical Society of Berne, who has been chosen for this difficult service, gave an impressive statement regarding his future work. His remarks were supplemented by information from Pastor Caufriez, General Secretary of the Belgian Bible Society, who spoke of his joy at being able to welcome the Swiss colporteur into the fellowship of the Belgian workers".

Thailand

The Rev. Ming C. Chao, A.B.S. Secretary in Thailand, recently completed a survey of all Christian hospitals, clinics and leprosaria in Thailand and has offered those who agree to careful distribution a supply of free Scriptures in Thai or Chinese, as required. In three months these workers distributed 20,196 volumes at a total cost of $1,047.07. Mr. Chao writes: "I am convinced that this year's distribution may top the previous year, itself an all-time record".

U.S.A.

It was reported at the Annual Meeting of the *American Bible Society* on May 9, that the Society distributed during 1956 at home and abroad 1,007,560 Bibles, 1,681,115 New Testaments and 12,481,383 Gospels and other Portions, a total of 15,170,058 copies of the Scripture; this circulation being in 193 languages and more than 60 countries.

Manuscripts for translation in 72 languages used in 14 countries were examined, and first New Testaments were produced in Navaho (United States), Kuskokwim (Eskimo-Alaska) and Tzeltal (Mexico). Work was continued on five important revisions of whole Bibles.

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The Society also announced at the meeting the launching of an experiment in Pakistan, Liberia and Mexico for bringing the Scriptures to illiterate and semi-literate peoples by way of a new, expendable phonograph.

This inexpensive phonograph, which operates by hand turning rather than by motor or spring, is accompanied by records which give Bible readings. Its lack of a spring mechanism permits it to be operated in tropical climates without danger of breakdown. The recordings, of course, are in translations suitable for the people of each area. Each package contains a phonograph, records and needles. If the phonograph becomes broken or worn out, it may be discarded because of its low replacement cost. Large-scale distribution of these units is being delayed until the results of the initial experiment may be studied.

Miscellaneous

It may be conservatively estimated that approximately 25,000,000 people in the world learn to read each year (this figure is based on UNESCO estimates). This means that if the total circulation of all the Bible Societies were distributed exclusively to new literates, there would scarcely be enough to give each new literate even a single book. If we include only New Testaments and Bibles it would mean that we could supply in a single year only about one-third of those who would become literate, and this would leave absolutely nothing for those who might have a New Testament and want a Bible, or those whose Scriptures were lost or worn out by use. The truth is that we are by no means keeping up with present developments in literacy.

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Since the beginning of the Bible Society movement the production of new translations and revisions has increased with "geometrical proportions". During the nineteenth century, translations were produced in something over 400 languages. Within the first half of the twentieth century, more than 500 new languages received something of the Scriptures. A conservative estimate of the production for the next twenty-five years (in terms of projects already underway or planned for the immediate future) will require the Bible Societies to produce in the next quarter of a century as much in total volume as was produced in the entire nineteenth century or the first half of the twentieth. By total volume, however, we do not mean 500 more languages (though the Wycliffe translators alone insist that they will be translating into 1,000 languages), but a total volume of revisions, more books in languages which already have some of the Scriptures and new translations in new languages.

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United Bible Societies

Working groups of two of the U.B.S. Sub-Committees have recently met together. Both gatherings offered an occasion for furthering practical co-operation between Bible Societies on a functional level.

On April 29 the Working Group of the Sub-Committee on Bible Illustration held a meeting in Amsterdam. Plans, still to be approved by the U.B.S. Council, were prepared, in consultation with Dr. Somerville of the National Bible Society of Scotland, for a full-scale meeting of the Sub-Committee and for an Exhibition of Bible Illustrations, both to take place at the end of the summer of 1959 in Edinburgh. This would be in relation to the Third Jubilee of Bible Society work in Scotland, and during the holding of the Edinburgh Festival. The main object of the meeting would be to review available material in the field of Bible illustration and to discuss the relative merits of the various types of illustrations for the particular purpose of the Bible Societies. Consideration would also be given to the different aspects of the fundamental problem of "note and comment" involved in Bible illustration.

The preparatory collation of the books and data necessary for the work of the Sub-Committee is well in hand, Mr. H. Renner, advisor to the Altenburg Bible Society in Berlin, having assumed that responsibility.

The Group also agreed to the organisation, on a limited scale, of a competition on Bible illustration for 1959. Such a competition would be organised in Scotland and in some other selected countries, as an experiment, with a view to the possible arrangement of a larger competition at a later date.

Steps are also being undertaken for the collection of first-class photographs of biblical scenes. A selection of them might be on view at the Edinburgh Exhibition.

Some time was devoted to an interview with Mr. Mart Kempers, an artist engaged by the Netherlands Bible Society for the preparation of an illustrated Bible. It is proposed to have illustrations which are of a less didactic type than those of H. Knowles in the B.F.B.S. Jubilee Bible, and of a more devotional character.

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The Sub-Committee on Translation also met in Amsterdam from 21-23 May. The main part of the sessions was devoted to the careful study of the various documents submitted to the group by the Translations Department of the American Bible Society. These included an *ethnolinguistic survey* (introduced by an article by Dr. Nida, to be published later in THE BIBLE TRANSLATOR) on the trends of languages in the Miskito area of Central America, where Spanish, English and Indian languages exist side by side in an unstable equilibrium. The survey was a test study planned in order to discover a method of linguistic research which could be applied in other areas where the Bible Societies are faced with the problem of competing languages, and find it difficult to assess the relative 'chances' of expansion of these languages and to decide with any certainty on a translation policy for the area. It was agreed that other similar pilot studies should be started in other areas, as a way of testing the method worked out for the Miskito area. The results of these studies would lead, it was hoped, to the establishment of a general method of enquiry which the Bible Societies might consistently use in their planning in translation matters.

Another of the documents was a *list of references* which, after further review, might be accepted and commended to translators as a U.B.S. list approved by all Bible Society Translations Departments. The A.B.S. list had been carefully scrutinised by members of the Netherlands Bible Society Translations Department, which, under the direction of Mr. J. Kijne, is engaged in the preparation of two reference lists for use in N.B.S. editions of the Dutch Bible. The A.B.S. work is a standard list, prepared in such a way that it can easily be adapted in various languages. These references will be used first in Spanish and Portuguese editions, in conjunction with a 45,000-line, small *concordance*. It was also agreed that, after further review, the various concordances in preparation in New York (25,000 and 45,000-lines) and the subject index in preparation in London, should also be accepted jointly by other Bible Society Translations Departments and made available under U.B.S. auspices.

A *list of paragraph headings* and a draft article on *helps to Bible readers* were among the documents considered at the Sub-Committee. Owing to lack of time, these matters could not be explored fully, but the examination of a compendium of paragraph headings used in six different modern versions, prepared by the U.B.S. headquarters, made it clear that further study of the subject was needed.

Consideration was given during the meeting to matters relative to the editorial policy and administration of "The Bible Translator", to the question of imprint on Bible Society editions, and to the possibilities of increased co-operation between the Bible Societies which have Translations Departments and those which have not. Reports on a visit to Africa and on the new revision in Norwegian were given respectively by the Rev. W. J. Bradnock of the B.F.B.S. and the Rev. A. Holter, translations secretary of the Norwegian Bible Society, who attended the meeting as a guest.

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The main lines of the U.B.S. Latin American Conference, to be held in Sao Paulo, Brazil, from July 10-15, are given below. The Conference will be followed by a meeting of the U.B.S. Council in Rio de Janeiro, from July 17-24.

AT WORK WITH THE LIVING WORD

THE BIBLE SOCIETIES' PLACE AND TASK IN OUR MODERN WORLD

THE REDISCOVERY OF THE BIBLE IN OUR TIME

THE BIBLE IN LATIN AMERICA
- (*a*) The Missionary Bible
- (*b*) The Bible and the Churches
- (*c*) The Thirst for the Word of God

THE BIBLE IN THE WORLD
- (*a*) In China
- (*b*) In Latin Europe
- (*c*) In the Middle East
- (*d*) In India
- (*e*) In Equatorial Africa
- (*f*) In Japan
- (*g*) In S.E. Asia

THE SIGNIFICANCE OF BIBLE SOCIETY WORK IN LATIN AMERICA
- (*a*) For the local missionary Societies
- (*b*) For the Bible Societies' world-wide task

WHERE DO WE GO FROM HERE?—
Closing session.

The subjects will be introduced mainly by delegates from the areas under consideration.

These meetings will themselves be preceded by a week's ABS-BFBS Latin American Staff Consultation, to be attended also by members of ABS and BFBS headquarter staffs.

WORLD CIRCULATION BY NATIONAL BIBLE SOCIETIES—1956

It should be pointed out that although the following circulation figures are given under countries, in most of these the work is not done by national Bible Societies but by the Agencies of the larger Societies. Even where the work is carried out by a national Society, the latter is in many cases supported from abroad.

Country	*Bibles*	*Testaments*	*Portions*	*Total*	1955 *Total*
AFRICA:					
North	5,305	6,775	50,659	62,739	57,817
South	203,233	73,791	210,725	487,749	456,980
East	65,868	68,090	464,352	598,310	—
British West	135,917	24,913	15,956	176,786	—
French West	13,273	25,698	17,093	56,064	—
Congo and Angola	18,874	66,213	609,693	694,780	—
Sudan	739	3,218	7,907	11,864	17,543
Liberia	1,400	1,885	12,430	15,715	19,053
Rhodesias	45,541	31,149	34,937	111,627	69,940
ARGENTINA	27,058	28,561	445,215	500,834	1,187,743
AUSTRALIA	64,726	46,956	107,090	218,772	194,327
AUSTRIA	13,952	6,635	27,208	47,795	59,697
BELGIUM	7,903	4,943	44,894	57,740	56,545
BOLIVIA	14,255	27,778	132,087	174,120	175,111
BRAZIL	191,318	110,382	2,905,213	3,206,913	2,546,201
BURMA	6,891	7,174	28,354	42,419	35,268
CANADA	110,805	80,545	168,130	359,480	361,355
CANAL ZONE	1,199	1,015	19,100	21,314	11,591
CHILE	23,709	40,109	228,651	292,469	213,221
COLOMBIA	11,101	23,410	155,686	190,197	174,286
COSTA RICA	2,804	1,536	25,371	29,711	40,151
CUBA	15,930	20,951	353,983	390,864	378,128
CYPRUS	774	719	1,645	3,138	3,286
DENMARK	36,700	—	—	36,700	61,937
DOMINICAN REPUBLIC	4,900	4,431	72,021	81,352	63,517
DUTCH NEW GUINEA	332	2,015	6,103	8,450	—
ECUADOR	3,343	2,842	85,797	91,982	80,331
EGYPT	7,411	16,132	59,068	82,611	83,517
EL SALVADOR	6,332	10,527	87,908	104,767	101,553
ENGLAND & WALES	279,064	79,032	204,492	562,588	787,589
ETHIOPIA	2,068	1,850	18,274	22,192	9,462
FINLAND	68,492	46,404	14,295	129,191	114,665
FRANCE	42,658	46,157	95,369	184,184	188,365
GERMANY	443,817	215,600	300,596	960,013	1,044,464
GREECE	6,126	58,713	60,229	125,068	183,779
GUATEMALA	12,069	10,567	170,876	193,512	155,378
HAITI	1,251	990	2,130	4,371	8,240
HASHEMITE KINGDOM	8,305	9,884	12,829	31,018	33,087
HONDURAS	2,641	2,406	34,144	39,191	58,452
HONGKONG & MACAU	25,071	12,651	84,680	122,402	370,664
ICELAND	1,502	777	336	2,615	4,130
INDIA AND CEYLON	72,012	69,897	905,209	1,047,118	940,525*

Country	*Bibles*	*Testaments*	*Portions*	*Total*	1955 *Total*
INDO-CHINA	3,119	5,395	203,961	212,475	162,046
INDONESIA	6,395	47,613	133,966	187,974	157,845
IRAN	675	1,102	30,819	32,596	26,867
IRAQ & ARABIA	1,013	1,629	9,560	12,202	11,621
IRELAND	8,319	6,675	36,560	51,554	57,030
ISRAEL	8,540	5,132	1,374	15,046	15,675
ITALY	10,578	6,076	141,887	158,541	148,263
JAPAN	78,939	395,598	1,347,375	1,821,912	1,860,300
KOREA	34,075	214,225	561,158	809,458	526,805
MALAYA	13,781	7,097	89,640	110,518	101,214
MEXICO	42,411	22,656	439,300	504,367	386,737
NETHERLANDS	95,719	17,054	32,169	144,942	203,451
NEW ZEALAND	18,601	5,014	35,047	58,662	38,276
NICARAGUA	2,527	2,899	50,798	56,224	34,283
NORWAY	26,995	74,625	8,275	109,895	101,889
PACIFIC ISLANDS	9,513	5,200	—	14,713	11,026
PAKISTAN (6 months only) ..	2,048	2,221	73,388	77,657	**(Included in India)**
PANAMA	3,730	2,310	36,666	42,706	20,793
PARAGUAY	2,580	704	65,214	68,498	133,662
PERU	13,124	8,258	129,012	150,394	100,217
PHILIPPINES	27,160	22,169	140,903	190,232	222,112
POLAND	14,931	6,876	178,947	200,754	183,410
PORTUGAL	5,876	8,140	204,857	218,873	152,957
PUERTO RICO	13,176	19,466	150,496	183,138	164,033
SCOTLAND	31,985	9,767	50,471	92,223	231,703
SPAIN	2,500	4,514	16,934	23,948	27,517
SWEDEN	77,074	29,963	9,785**	116,822	119,650
SWITZERLAND	63,533	33,104	39,575	136,212	150,534
SYRIA & LEBANON	3,894	4,170	30,684	38,748	39,505
THAILAND	1,632	3,767	380,172	385,571	281,088
TURKEY	1,752	1,237	14,041	17,030	12,035
U.S.A.	521,898	899,241	6,578,684	7,999,823	8,838,380
URUGUAY	5,852	4,187	129,502	139,541	108,895
VENEZUELA	12,578	18,254	277,377	308,209	340,710
VIRGIN ISLANDS	114	172	2,000	2,286	9,331
YUGOSLAVIA	14,961	5,713	2,396	23,070	64,697
WEST INDIES	30,861	9,166	38,315	78,342	45,197
Miscellaneous	367	136	2,758	3,261	—
GRAND TOTALS	3,219,495	3,204,846	19,954,801	26,379,142	

* Includes Pakistan

** Includes 5,785 Children's Bibles

1955 Figures ..	2,959,685	3,113,978	19,322,341	25,396,004
1954 Figures ..	2,736,160	2,860,128	17,440,383	23,036,671

Personalia

The **Rev. Wesley Culshaw,** formerly a missionary in Bengal of the Methodist Missionary Society, has been appointed full-time Translations Adviser to the Bible Society of India and Ceylon, with suggested headquarters in Serampore. He replaces the **Rev. H. K. Moulton** who carried similar responsibilities in an honorary capacity and who has recently been appointed assistant to the Rev. W. J. Bradnock, Translations Secretary of the B.F.B.S. in London. Mr. Moulton was teaching at the United Theological College in Bangalore, South India.

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